

SPIRIT OF MISSIONS.

VOL. LI.

JANUARY, 1886.

No. 1.

ADVENT AND EPIPHANY APPEAL, 1885-86.

To the Clergy and Laity of the Protestant Episcopal Church:

BRETHREN:

THE advent of a new year brings us once more face to face with the paramount claims of Christian missions. It does more. It renews the lesson, which these passing cycles of time are so well fitted to emphasize, of the solemn duty which we owe, as Christians, to those who, whether in part or wholly, whether through misfortune or their own fault, are destitute of spiritual privileges. But even though no occasion like the present should offer, to call up the memory of half-forgotten or neglected duties, there is in the present aspect and condition of the world, religiously considered, every motive that can appeal to Christian consciences for renewed earnestness in carrying the Gospel and Church of Christ to all who will receive them.

If we turn our faces to the Foreign fields which invite our labors, what meets our eye? We see two-thirds of the world's population still unconverted to Christianity. Of this vast multitude nearly one-half are devotees of the false prophet, with an enslaved and debased womanhood, making any true civilization impossible; the rest are steeped in a barbaric ignorance, whose existence, in this late day of the world's history, may well shame our Christian profession. If to the earnest Churchman, to the devout servant of his Lord, the present religious condition of the world utters rebuke, it need not therefore produce discouragement. It should rather awaken us all to deep penitence for our neglects or shortcomings in the past, and incite us to renewed zeal and liberality in the future.

If we turn from the more distant Foreign to the nearer Domestic field, we shall find its claims upon us no less urgent and imperative. The changes, social and material, which meet our eye at home, seem more like a dream than reality. It may be to utter a mere platitude if we remind you that the vast territory stretching from the head-waters of the Missouri to the Pacific Ocean, which was *terra incognita* half a century ago, is now the seat of a great and energetic population. But be this as it may, the *suggestiveness* of the fact is of the gravest importance. Here is a population which, when made up of men and women of foreign birth, is largely alienated from religion, sometimes even hostile to it; and when native-born, is confessedly both morally and religiously imperilled by its escape from the wholesome restraints of home. Yet this great West is in time to elect our rulers; to shape our political future; to aid largely in determining the character of our civilization, and to impress

its moral traits deeply on our social and national life. Surely no one of us can afford to ignore his responsibilities toward this portion of his country; surely no intelligent Churchman can doubt that, however swiftly and strongly our Christian zeal may run in its behalf, our zeal must after all be outstripped by its necessities.

We begin a new missionary year under new auspices. The unification of the two fields, Domestic and Foreign, under one executive head and administration demands from our self-respect, were there no higher motive to constrain us, such a generous support as will test fully and satisfactorily the effect and value of centralization in the administration of our missionary work. Zealous Bishops and devoted and self-denying clergy and lay-workers, at home and abroad, invite the confidence and support of our people. There have been liberal givers in the past, among the few; but the effect of the systematic contributions of the *many* has never yet been tested. It is time that it should be. Even the most liberal fall short as a rule of the grace of self-denial; when the many shall reach it, our treasury will be full to overflowing.

As shown by the tables appended, the amount necessary to pay the present appropriations for the fiscal year is about \$345,000; but let it be marked well that this sum only sustains the work at home and abroad *as it is*, and makes no account of the open doors before this Church for enlarged work and increased usefulness. The Church should contribute before the first of September next not less than \$400,000 for her General Missions if she would adequately meet the present demands for her ministrations.

APPROPRIATIONS.

(Corrected to December 1st.)

For the Domestic field the Board has made appropriations, providing wholly or in part for work in missionary jurisdictions and dioceses for the fiscal year, to the amount of *one hundred and eighty-one thousand eight hundred and ninety-seven dollars*, as follows:

For the work in fifteen missionary jurisdictions, including the salaries and travelling expenses of the Missionary Bishops (of which for work among the Indians, \$39,335),	\$110,897 01
For the work in twenty-nine dioceses (of which for work among the colored people of the South, \$20,700; the Chinese, \$500, and deaf mutes, \$600),	69,000 00
To begin work in Alaska,	2,000 00
	—
	\$181,897 01

For the Foreign field the Board requires, to meet its appropriations for the fiscal year, including the aid given to those disabled in the service and the widows and orphans of missionaries, together with the amounts appropriated for building purposes, *one hundred and thirty-three thousand seven hundred and twenty dollars*, as follows:

For the Mission School in Greece,	\$2,300 00
For the Mission in Africa:	
Current Expenses,	\$20,955 00
Buildings,	3,653 43
	—
	24,608 43

For the Mission in China:

Current Expenses,	\$46,122 00
Buildings,	7,800 00
	53,922 00

For the Mission in Japan:

Current Expenses,	\$33,666 60
Buildings and Lots,	7,695 00
	41,361 60

For Missions in the Haitien Church,

For Missions in Cuba,

For aid to Disabled Missionaries and the Widows and
Orphans of Missionaries,

6,250 00
1,500 00
3,778 67
\$133,720 70

Besides the foregoing, the estimated cost of the central expenses and of making the work known to the Church is as follows:

For Legacy Expenses (including annuity), \$500 00

For Central Expenses:

Salaries of Officers and Clerks,	\$12,200 00
Rent of Mission Rooms,	2,159 00
Office Expenses,	2,000 00
Mite Chests and Missionary Boxes,	450 00
	\$16,809 00

For cost of making the work known to the Church:

Salary and Travelling Expenses of Miss Carter, \$1,400 00

Expenses of Woman's Department, including salaries
of Secretary and Assistant, 3,000 00

Miscellaneous Publications, 5,000 00

Systematic Offering Plan Expenses, 250 00

Travelling Expenses of Officers, 500 00

Travelling Expenses of Missionary Bishops, Agency
Service, 850 00

\$11,000 00

By order and in behalf of the Board of Managers:

THOMAS A. STARKEY,
W. N. McVICKAR,
WILLIAM G. LOW,
WILLIAM S. LANGFORD, *General Secretary.*
Special Committee.

MISSION ROOMS, 21-26 BIBLE HOUSE,

NEW YORK, December, 1885.

ELECTIONS.

At the meeting of the Board of Managers held November 10th, the Hon. BENJAMIN STARK of New London, Conn., was elected Vice-President; Mr. W. BAYARD CUTTING, formerly the Treasurer of the Domestic Committee, was elected to membership in the Board, and Mr. E. WALTER ROBERTS, Assistant Treasurer of the Board.

At the December meeting the Rev. JOSHUA KIMBER was elected Associate Secretary of the Board.

THE EPIPHANY.

THE Church season which begins with January 6th proclaims the breadth of the divine purpose and compassion in our Lord Jesus Christ. The worship of the wise men, as representatives of the nations, was the prophecy of the day when all kings shall fall down before Him, all nations shall do Him service. It was the Gentile welcome to the Light which then began to shine on them that sat in darkness. The Church shows forth her gratitude for that wide opening of the gates of salvation and testifies her faith in the universality of Christianity and its power to save unto the uttermost all who come unto God by His Son. It is the time when we are bidden to express our faith in the commission which our Lord gave to His Church when He said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

In harmony with this season the Board of Managers requests that **OFFERINGS FOR FOREIGN MISSIONS** be made in all churches on **THE THIRD SUNDAY IN JANUARY**. It is not intended by this request to interfere with the customs or plans of those parishes which are regular contributors to Foreign Missions, but as far as possible to concentrate the thought of the Church upon the subject of Foreign Missions in this Epiphany season and to secure its observance by appropriate sermons and an offering for it on the appointed day.

A STARTING-POINT FOR A NEW CUSTOM.

REFERENCE is frequently made to the hindrance to the work of the Board caused by the failure of many of the clergy and their congregations to co-operate with it. We trust that this hindrance will gradually disappear, and appeal very earnestly to those who have not been in the habit of taking offerings for the Board of Missions, to begin to do so as soon as may be in their judgments expedient.

A few months ago, the Board of Managers recommended that offerings for various departments of the mission field should be taken during the current year on certain specified days, namely: for Domestic Missions, on Sunday, November 29th, 1885; for Foreign Missions, on Sunday, January 17th, 1886, and for missions to Indians and colored people, on Sunday, May 16th, 1886. In making this request, the Board has been careful to announce that it does not wish to be understood as desiring unduly to intrude this proposed arrangement into parishes habitually taking their offerings at other stated times.

It seems to us that this request of the Board may be made to furnish a good starting-point in the adoption of the rule of annual offerings for the work of this Society, in those parishes which have not been in the habit of taking them hitherto. The date suggested by the Board for offerings for Domestic Missions (November 29th, 1886) has passed. The first of the remaining proposed days is January 17th, when contributions to Foreign Missions are asked for. There will be time enough, we venture to think, after the receipt of this magazine by the clergy, for the necessary arrangements to be made for an offering on that day. Speaking to brethren concerning the great business of missions, may we

not frankly ask them to grant this request of the Board, and inaugurate on the 17th of this month, in their churches, the custom of offerings for the several departments of the general missions of this Society?

GETTING INTO LINE AND KEEPING THERE.

It is quite true that nearly 600 congregations contributed to Domestic Missions last year that did not contribute the year before, but it is also true that nearly 500 congregations that contributed the year before did not contribute last year. It is worth while to ask, Why did so many congregations drop out of line? If such a fluctuating process is going on from year to year it would seem to indicate a lack of steady purpose on the part of those who contribute and the need of system and regularity on the part of the clergy in asking offerings from their people, of perseverance in presenting the claims of the work and calling for responses to the demands which each year presents anew and with increasing urgency.

We welcome the nearly 600 congregations which wheeled into line, but what of the other hundreds that dropped out? Where are they? And where the other 1,600 congregations that failed last year to give anything to either department of the Church's general missionary work? A clergyman said to us the other day, "I have a very poor mission, but I do not let the people forget the general work. I ask them to give, if it be only a dollar, and we always send something so as to keep in line." Brethren of the clergy and laity, we ask you all to get into the line of the Church's movement. Do not despise the day of small things. If you can give but little, give it by all means, and get into line, and once in keep there year after year.

THE LENTEN SUNDAY-SCHOOL OFFERINGS.

BISHOP MORRIS, of Oregon, whose interest in missions and most successful missionary work are known to the whole Church, writes to us as follows:

I venture to make a suggestion in regard to the Children's Lenten Missionary Offering. I have always thought it a good scheme, and one that much more might be made of—if it were heartily taken up by the *Bishops* and *clergy*! Here is the great weakness in all our work. Bishops are absorbed in diocesan matters, and rectors in parochial, and the general missionary work gets the go-by.

This Lenten Offering was started by a layman of Pennsylvania, Mr. Marston, and has been more successful in that diocese than in any others. And strange to say, for several years the Lenten offerings of *this* poor missionary jurisdiction stand *next* to those of the great Diocese of Pennsylvania. If such dioceses as New York, Long Island, Albany, etc., etc., could be brought up to this Pennsylvania standard, it would be a great thing for our missionary interests. To do this, however, you must first move the Bishops, and then the rectors. I think there was quite a gain in this matter last year, and that the thing is growing. You have already called attention to it, but I thought it might be possible to emphasize it in some way. All you ask is that for the six Sundays of Lent the children's offerings be devoted to Domestic and Foreign Missions. The *shortness* of the time is an advantage. The interest of the children can be kept up for that time, while it could not be for twelve months.

THE ENROLMENT PLAN.

If a few of the Bishops near you would join in a recommendation of this thing, it would give it great help, and if the rectors would only lay by parochial schemes for six Sundays, and enter with spirit into the matter, you could have a splendid result.

The Bishop's suggestions are especially timely just now, since they are wholly in line with the appended resolution adopted by the Board of Managers, at its stated meeting in October last, and now published for the first time:

Resolved, That the Board of Managers recommends that all Sunday-schools unite in observing the custom, which has been growing of late years, of directing the Lenten offerings of the children of the Church to the general missionary work, under the care of the Board of Missions.

THE PHILADELPHIA CONFERENCE.

THE Semi-Centennial Commemoration of the consecration of Bishop Kemper to the Missionary Episcopate of the Northwest was held in Christ Church and the Church of the Holy Trinity, Philadelphia, November 18th and 19th. The occasion was of unusual interest. Distinguished speakers who had come from great distances, treated with fulness and ability the themes which were assigned to them and which embraced the past, present and future of our missionary work, both at home and abroad. Bishops Bedell, Whipple, Elliott and Harris, the Rev. Dr. Eccleston, the Rev. Mr. Rainsford and Mr. Russell Sturgis, Jr., were the speakers. The Bishop of Delaware presided at all the sessions. The one subject of regret was the absence of Bishop Stevens on account of illness. The attendance was good at all the sessions, and the clergy and laity of Philadelphia testified anew their interest in the missions of the Church. The frontispiece to this number of the magazine represents the antique chair which was used at the opening session, and which is prized by Christ Church as a memorial of the time when it was used by Bishop White in presiding at the early meetings of this Society.

THE ENROLMENT PLAN.

THE effort to raise \$1,000,000 by enrolling 200,000 communicants who should each give five dollars for missions, to be presented at the next meeting of the Board of Missions in October, 1886, is a movement which had its inception in Philadelphia more than a year ago, and in that city it has been pushed forward with vigor by the laymen of a few of the parishes. The committee of laymen have had treasurers appointed in the several dioceses and prepared subscription books, and the expense is borne by them without becoming a tax upon this Society. The time is ripe for taking up the work in all parts of the country and carrying it to completion. It is a movement initiated and conducted by laymen hitherto, but the clergy can take it up and give it an impetus which will help it very greatly. The danger is that precious time may be lost, and unless it is taken in hand very soon, it will be too late to secure the requisite number of names. From this time on every parish in the land should be diligently canvassed. It is an end worth working for with all one's might, and the enterprising laymen who have initiated it should not be permitted to feel that

the clergy are indifferent, or that there is anywhere a disposition to hold back when a general movement of such great good is called for.

We fully realize the difficult task before us to get sufficient money for the appropriations this year, but we do not on that account wish to have the laymen's enrolment plan checked. Let it go forward with all earnestness. There is money enough both for the appropriations and for the \$1,000,000 fund if we can once get the Church thoroughly aroused. Brethren of the clergy, give your hearts to this work *now*. Look up your enrolment books and put them in circulation. Brethren of the laity, give in your names to your rectors as five-dollar subscribers to the fund to be paid in next September.

ANOTHER LARGE BEQUEST.

WE have information from the public prints that the late Mr. William H. Vanderbilt has bequeathed to this Society \$100,000 for Domestic Missions and a like sum for Foreign Missions. This is a most gratifying announcement.

In connection with this we wish to guard against any misapprehension on the part of the Church. Our policy with regard to the use of legacies was clearly outlined in the last October number. The action of the Board which confirms that policy is expressed in the following resolution:

Resolved, That legacies received by the Society without specific direction as to their use shall be kept distinct from other receipts of the treasury and entered in a legacy account, to be specifically appropriated from by the Board.

It will be observed, therefore, that this instance of munificence does not relieve the members of the Church in any degree of their responsibility in providing for the obligations which have been assumed for work both at home and abroad.

BRIEF MENTION.

THE Board of Managers needs funds sufficient to meet the annual appropriations, but it needs (and needs them very greatly) other important aids as well. It needs the sympathy of the clergy and the laity, their prayers, their unremitting interest in the missionary business. It needs, further, the benefit of the constant advice of those whose money it is administering and the wise suggestions that frequently occur to the zealous friends of missions and which, nevertheless, are seldom communicated to the Board. In a word, it needs to be as far as possible closely identified, and in intimate communication, with the friends of missions. The more intimate the identification, the more prosperous and successful, we are sure, the Society's business will be in every respect.

BISHOP FERGUSON writes that soon after his return to Africa he received from one of his parishioners the following communication, addressed to him from West Harper:

You will please receive the sum of \$17.25, as a portion of my earnings during your absence. You are aware that I promised to give a portion of my income to aid the work of spreading the Gospel, therefore I do it humbly and heartily.

The Bishop, in commenting upon this gift, says it will show that his people are beginning to comprehend their duty, and also states that similar contributions have been made by others.

WITH OUR CORRESPONDENTS.

THE General Secretary has visited the diocesan meetings of the Woman's Auxiliary in Ohio, New Jersey, Long Island, Connecticut, Rhode Island and Massachusetts, and in each diocese the Auxiliary manifests a great degree of vigor and enlightened interest in the missionary work. May their light shine before *men*, and their interest kindle enthusiasm throughout the parishes and families of the Church.

MR. WOODMAN's letter from Japan is full of interest, as showing the increasing desire of the Japanese for Christian instruction and the evident alarm this is causing the Buddhists.

SINCE THE SPIRIT OF MISSIONS is the official publication of the Society, we purpose to make it as efficient as possible in supplying important information relating to the missionary field, as a medium of practical suggestions to those who are supporting, or whose aid is sought for, Domestic and Foreign Missions, and in general as an instrument of communication every month with the clergy and the laity. This purpose cannot be accomplished without their aid, and we therefore ask of them a careful reading of this magazine and a sympathetic attention to its suggestions, not only of the needs of our missions but of the best methods of maintaining them. We shall gladly welcome and carefully consider all communications from our readers and when expedient discuss them in the magazine, and in union with them do our utmost to make the general missions of this Society promote the glory of Almighty God and the salvation of men.

By a very recent letter received from Bishop Ferguson, of Africa, we are informed that he has baptized the king of the Cape Palmas Greboes and his wife. It is impossible to estimate the importance to Christian missions of this confession of Christ by the patriarch of this branch of the Greboes. The particulars will be looked for with interest in the February SPIRIT OF MISSIONS.

WITH OUR CORRESPONDENTS.

AN esteemed correspondent, the rector of a parish, who has given many proofs of his deep interest in missions, writes:

Last week, coming home from our Conference, a lady, the wife of the senior warden of one of our well-to-do parishes (who has held that office for many years) asked me *if I had ever seen THE SPIRIT OF MISSIONS!* I told her *I had read it for about forty years.* She had learned of it at the meeting of the Woman's Auxiliary, at _____, and said she was going to subscribe; but she wondered she had never heard of it before. It shows you, dear brother, where the fault lies. It lies with the clergy.

We are inclined to believe that our correspondent has given a correct explanation of his friend's ignorance of the existence of THE SPIRIT OF MISSIONS, and have no doubt that the remedy for all such ignorance is in the hands of the clergy. We would that all of them who have the cure of souls would apply the remedy, not only for the sake of an increased circulation of this the Church's missionary magazine, but especially for the great additional impetus to mission work which such increase would create.

A RECTOR in South Carolina writes, enclosing "a small collection," and adds: "The day was very stormy and the congregation small, but we will repeat the collection on the first fine Sunday." This is as it should be. Never let the chance of weather defeat the cause of missions or defraud the Lord's treasury.

As our readers know, the Board of Managers has appointed a number of Local Agents to represent this Society in dioceses. The value of this kind of agency is unquestionable,

and is illustrated by a letter from one of these representatives of the Board located in a diocese where a large number of parishes do not co-operate habitually with it, who writes: "I attended the meetings of the . . . convocations of this diocese and addressed each on the subject of missions, and asked that each parish and mission give at the least one offering a year. This they have all promised to do."

A RECTOR in North Carolina, enclosing an offering, writes: "We shall still endeavor to keep the duty of helping the Church in her mission work before our people. For doing this the more effectively I added to my sermon last Sunday a brief account of the work done in this country, and next Sunday I shall give a similar account of the results of missions by our Church in the old world. It is only by keeping people that read little about missions *en rapport* with the Church's success and difficulties in bringing the world to Christ, that their interest can be excited and sustained."

There can be no doubt that the relation between planting and reaping is as real in missionary culture as in any other kind of work, and that the former is as necessary to the latter there as everywhere else. Where the necessary sowing is done, and the planted field is faithfully cultivated, the question of a harvest for reaping will take care of itself.

THE rector of a congregation in debt, writes us that the vestry at their last meeting requested him to say that "owing to their burden of debt they are unable to make a pledge for the missionary fund, but that they will endeavor to send a small gift, once a month, for at least nine months in the year." This is a good example for others to follow.

SPECIFIC CONTRIBUTIONS NEEDED.

THE meeting of the Board of Managers on November 10th last had a pathetic interest, owing to the presence of the Bishop of Florida, who had risen from a sick bed to attend the meeting and plead in behalf of the Church work under his care in the island of Cuba. The Board was so far moved by the Bishop's presence that, although the condition of the treasury did not warrant an increase of appropriations, yet it voted an appropriation for three months at the rate of \$4,000 per annum to protect the work until the Bishop could issue an appeal to the Church. The Bishop was so ill as to be scarcely able to speak and was tenderly helped to and from the room. Five days later he was called to his long home and blessed reward by the Great Bishop and Shepherd of Souls. The work in which he was so deeply interested should not be permitted to suffer though his voice is no more heard upon earth. The hushed voice pleads forcibly with the people of God to provide the means for this work so dear to the departed Bishop. Copies of Bishop Young's report of his visitation to Cuba last spring may be obtained for distribution by sending for them to the Mission Rooms, 22 Bible House, New York City.

At the same meeting of the Board of Managers the appointment of a medical missionary for Africa, earnestly requested by the new Bishop, was granted upon condition that specific offerings for his support could be obtained. To furnish the equipment and send the doctor to Africa, \$1,000 will be required. We have at present no physician in the African Mission, and there is great need for one to care for the health of our own missionaries and their pupils, and also to instruct a class, understood to be waiting for medical training.

Both of these cases are calls upon the Church which we hope will be heeded without diminishing the offerings for the stated appropriations.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*

A MISSIONARY JOURNEY.

HOME life, home love, home cares are mine once more for a brief season, after a long visitation in Idaho. I left Salt Lake June 18th, and got back to it again October 30th. In Idaho I visited thirty-seven places, travelling 2,500 miles by railway, 1,140 by stage, sixty by steamboat, and 140 on horseback. In six places I held services in church buildings of our own (including two in Oregon, one in Washington Territory, and one in Montana); in six, in houses of worship belonging to others; in eleven, in halls; in five, in school-houses; in two, in court-houses; and in seven, in rooms fitted as best they might be. Out of the sixteen places where I celebrated the Holy Communion with 187 receiving, only five, with eighty-six receiving, have a pastor. I baptized twenty-nine, confirmed seventeen, married one couple, and buried two persons. It seems to me it cannot be too often impressed upon us how useful and efficient an itinerant a Missionary Bishop may make, and how the unshepherded people may be helped and blessed by his yearly visits.

I well remember my arrival at one town in the midst of a sandy desert. It was a shipping and freighting place on the railway for some distant mines. The train brought me in at three o'clock in the morning. I slept till nine o'clock. I stopped with the merchant of the place. On rising, it was told me that he and his desired to receive the Holy Communion. I gladly prepared for it, and at eleven o'clock, in the modest upper room over his store where he resided, I administered the holy Sacrament to himself, two of his clerks, and a lady. His wife was absent in a larger town seeking medical aid for a sick child. It was to me a

sweet and helpful thing, that morning celebration, and it was the first religious service of any sort ever held in that town. In the evening I preached and baptized. The sands lost their dreariness for me all that day. The wastes, unmistakably cheerless to the eye, are gardens now to my glad memory.

At five of the towns no one had come to give a service since my visit a twelvemonth before. Of fifteen, not one has a resident pastor of any name whatever. I am ashamed before the Master that we do not do more. But I am proud of this American Church of ours that she generously sends out and sustains her Missionary Bishops to care for such scattered and neglected folk.

SUNDAY IN A MINING TOWN.

Toward one mining town I was riding on Friday afternoon, to spend Saturday and Sunday there. My heart misgave me as I drew near; for from the gay-colored advertisements spread by the wayside I saw that a circus was to be in that town, and on the Sunday. I went on, however. Sunday morning I held services in peace with a large congregation. I was indulging the hope that a fortunate delay was belating the circus, that the Lord's Day should not be desecrated. But at two o'clock they came—the music, the "ponies," the "chariot."

A few of the faithful, thank God, with their children, came to evening service. The most of that mining town, men, women and children, went to the tent. If preachers run a tilt with prancers and acrobats out here, I fear me they will be worsted every time.

One of my old friends, a stage-driver, about four in the afternoon, called me aside

in the street, and said, without explaining himself: "Bishop, I'm afraid I can't get out to church to-night. But I want to help you along some, and just take this for it, will you?" He put into my hand a ten dollar bill. Conscience, in its unity of working, has diversities of method.

Our four clergymen in Idaho are doing faithful work. May God cheer and help them all: Mr. Davis, in a vigorous, self-supporting parish in Boisé; Mr. Crook, wandering all over Boisé Basin and Payette Valley; Mr. Osborn, the pastor of all the Wood River District, and building his new church in Hailey, the corner-stone of which was laid on my visit; Mr. McConkey under great difficulties holding steadily on at Lewiston. Two men more ought to be added to their force. I am waiting and hoping to do this very thing.

AT FORT CŒUR D'ALENE.

Five frontier posts of the United States Army were formerly in my field. Two have been abandoned. Of the three remaining, Fort Douglas is near Salt Lake, and Fort Boisé near Boisé. Fort Cœur d'Alene is away by itself, beautifully situated on a lake of the same name. It is a pleasure to visit one of the army posts. The cordial courtesy of the officers, the willing co-operation in the Church services, and the evident gratitude for the same warm the heart of a wandering Missionary Bishop most comfortably. To me Cœur d'Alene, in beauty of position and scenery, seems the queen of all the posts. My visit there this year was delightful. Two were confirmed, one was baptized, and fourteen received the Holy Communion. In my compulsory journeying through Oregon and Washington to reach northern Idaho, the two Bishops of those regions exacted toll of me. I gave the demanded services. I retaliated upon Bishop Paddock by securing his rector at Spokane Falls to visit Fort Cœur d'Alene once a month. I am painstakingly studying how to get even with so bright and wise a man as his Lordship of Oregon.

From Fort Cœur d'Alene I had my most pleasant steamboat ride of sixty miles on lake and river, over water deliciously clear, and through magnificent wooded mountains. The boat landed us in the Indian country, at the old Cœur d'Alene Mission. Roman Catholic priests from Belgium started this mission in 1841; of them Father Joset alone survives. We went ashore at seven o'clock of a beauti-

ful moonlight night, and I was to take stage at five o'clock the next morning for Murray, a mining town. After securing such bed as I could in a primitive lodging-house, I sauntered forth to pay my respects to Father Joset. But I learned from the Indians that he was not at home. So among them and their *wakiups* I picked my way for a half mile to see the old church erected thirty years ago. I found it, a large structure of wood with six imposing Corinthian columns in front, and cross-surmounted. It was built, I am told, without the use of an iron nail, wooden pins being used instead. It was erected in the midst of the unbroken forest by the Indians, under the direction of the fathers.

Grateful for all these men of God have done in making the Cœur d'Alene Indians peaceful, industrious and Christian, and musing alone in the silent night on the wonderful changes in nation and Church that the thirty years of that building's life have wrought, I took off my hat, and kneeled on the church steps, and thanked God fervently for the past, and took courage, and besought of Him faith and trust and merciful help for the future.

RETURNING HOME.

The next day our stage ride was of forty miles through a continuous forest. Denuded of trees as most of Utah and southern Idaho is, it was a great pleasure to be in the midst of abundance of them again. After breakfast, while the driver was getting up his team, I said: "Yonder is the way, isn't it? I'll walk on a bit." I most thoroughly enjoyed that walking. The bright sunlight was in the tree-tops, if, because of the dense evergreen leaves, it could not reach me. After some time the stage came up. "Well," said the driver, "We've caught you. I'm glad of it. Why, how far d'ye think you've walked?" "Oh, four or five miles, I guess." "You've walked eleven miles, sir."

Coming out of Murray, in order to reach the Northern Pacific Railroad, I was obliged to proceed on the horseback trail forty miles through the same unbroken wilderness of forest. Circumstances were not cheering. I was alone. The rain beat on me right smartly. Slung over my saddle in an old salt-sack, looking as if a bit of bacon were in one end and some bread in the other, were twenty pounds of gold dust (worth near \$3,000), which, for

a friend's sake, because no express is in there, I was undertaking to bring safely to the railroad. But I was cheerful, for I was coming directly home, and under God's protecting care the little mountain nag, which looked as if I ought to make a "turn about, fair play" of it, and carry him sometimes, brought safely through before night

his 190 pounds of wetted humanity and twenty pounds of precious treasure.

Good-by! I've written a longer letter than I meant, but I couldn't help it.

DANIEL S. TUTTLE,
Missionary Bishop.

SALT LAKE CITY, UTAH, Nov. 7th, 1885.

AN ADMIRABLE INDIAN SCHOOL.

ST. JOHN'S SCHOOL,
CHEYENNE RIVER AGENCY, DAKOTA,

November 19th, 1885.

I HAVE been spending several days in this delightful school (St. John's). The more I see of it the more I like it. A set of more industrious children, a set of happier children, I have never seen. No private home I ever was in was cleaner than this home is kept by these girls, under the superintendence of their teachers, and in none was the work more noiselessly done. Nothing but rare gifts in the officers and rare devotion could have achieved such results.

Miss Elaine Goodale, of Hampton Institute, and Mr. Herbert Welsh visited St. John's School in September last, and the former, in an editorial in the *Southern Workman* of November, remarks: "I have never seen more complete control, more tact, grace and personal magnetism, more delightful order and method, with an equally delightful spontaneity, than I saw in St. John's School, on an Indian reservation."

The Indians are quick to recognize such success in the care of their children and St. John's School ranks very high in their esteem.

The school opened August 24th. There were thirty-nine girls at supper. If the building had been sufficiently large, I am quite sure Mr. and Mrs. Kinney could have taken a hundred pupils, and that without solicitation, so pleasant and friendly is the existing feeling among the Indians. One man, Long Log, had importuned them for two years to take his little Mary. They had evaded his questions, until finally he said, giving them a very sharp look, "I will bring my little girl and sit on the stile the morning school is to open, and when the bell rings, I will not be too late." They took the child.

Some two or three weeks before school opened, Lucile, a little girl who had been in school one year, came up to see Mr. and Mrs. Kinney and brought her little sister

and her cousin, both of whom she had put in order for the occasion. They had brought with them as a sort of propitiatory offering a few half-ripe plums which they carried in the shell of a watermelon. Poor souls, it was all they had to give. Watching Mr. and Mrs. Kinney's faces, and judging it a fitting moment, Lucile stepped forward and asked that her sister and cousin might come to school. To take them both was impossible, but they compromised and took the cousin. They called her Bessie. She was a bright, attractive little girl, but it was soon found that she had always been in poor health. In a short time she developed signs of quick consumption and only lived a few weeks. When she found that she was going to die, she requested that her sister might be taken in her place.

The girls are very desirous that others shall share their happy lot. A little one came up to me the other day and put in my hand fifty cents, which her parents had given her with which to buy candy, and said: "To put a little girl in school." Another and another have followed her example. Another, a sort of pupil-teacher, has insisted upon my receiving an offering of ten dollars, half of it to help put a girl in school and half for missions; while the father of one of the girls has given a young steer worth eighteen dollars, which he wishes divided and used in the same way.

The girls and I have had a council over the matter, and we have concluded to begin a new scholarship in St. John's School to be called "The Bessie Scholarship," after the little schoolmate whom they lost and who was so anxious that when she died her sister might be taken in her place. The contribution here amounts to \$20.70. For the rest of the sixty dollars needed, we must look to our friends at the East.

WILLIAM H. HARE,
Missionary Bishop.

MISSIONARY INTELLIGENCE.

DAKOTA.—The Rev. J. M. McBRIDE, of Trinity Mission, Pierre, writes: "The past year was disastrous to our town and vicinity. Our population is not as large as it was a year ago. Yet we have begun the erection of a small church. It is largely a venture of faith. Yet I hope and trust that we shall succeed. If the Church at large realized the work that is being done, it would, I doubt not, stimulate her members to increased zeal. Certainly it seems wrong to ask our Missionary Bishops to make bricks without straw, and that is what is being done.

"I do trust that a general awakening is coming to our Church, and that she may feel her duty and try to do it. Just think of it. Here is the large and growing Jurisdiction of South Dakota, with nearly 300,000 people, and all the men we are able to keep in the field is eight or nine. Is it to be wondered at that the Church grows slowly? There is along the line of railway east from Pierre a straight line of over 200 miles, and over a dozen towns with from a dozen to twenty communicants who are being weaned from the Church because she is deserting them. At times we have appeals for the Church and her services from various quarters which we are obliged to refuse, simply because it is impossible to be in several places at once."

EAST CAROLINA.—Bishop WATSON, who receives from this Society an appropriation of \$1,680 for missionary work in his diocese, of which \$1,480 is in aid of work among colored people and \$200 for other work, writes to thank the Board for an appropriation. Referring to the needs of his diocese for help in its missions, the Bishop says that there is a large missionary field within its limits. The division of the Diocese of North Carolina has left in charge of the Bishop of East Carolina thirty-two counties, covering an area of 17,000 square miles, or nearly three times the size of the whole State of New Jersey, and comprising at present more than seventy-five parishes and missionary stations, with constant additions to the number. Of these, twelve parishes may be reckoned as self-supporting, sustaining themselves and helping the rest; and all the congregations, richer and poorer, contributing to diocesan missions. In concluding his letter the Bishop says: "Our condition will

be better realized if it be remembered that the diocese is almost entirely agricultural. There are mercantile interests also, mainly at such places as Wilmington, New Berne and Elizabeth City. But the mass of the people depend upon the cultivation of the soil. Several successive bad farming years, in some places with total failure of the crops, have paralyzed the whole country. Of course we hope that this will prove a temporary evil. But, for the present at least, it makes very difficult the collection of funds for the support of the Church."

FLORIDA.—A letter from the Rev. F. B. DUNHAM of Gainesville, says: "During the last three months we have had many signs of progress. The new rectory is now complete, and is now occupied by myself and family. It has cost between \$2,500 and \$2,600. It is on the same lot as the church and is a handsome, comfortable house of ten rooms. The half of the cost was raised in cash among the congregation. An additional sum has been derived from sale of land, donated in part. When our lands are all sold, as I hope they may be ere long, the debt will be paid and there will remain a nucleus for a church building fund. Our surpliced choir continues faithful; the various societies are in good working order and congregations are increasing; I trust the time is not far distant when the rector of Gainesville can cease to receive a stipend from the Board, there are so many points that need help that we shall discontinue just as soon as possible.

"In the outlying stations, Fairbanks has been put in charge of the Rev. J. O'Brien, an earnest, self-denying worker, who has lately taken charge of four stations in the eastern part of Alachua County. Airedonda, lying west, I still retain and serve once a month. A permanent congregation with fair prospect of self-support could be gathered here. I need \$400 to carry to a conclusion plans for a neat frame church and school-house combined. The southern part of Alachua County would be a fine field of work. Our late beloved Bishop had planned with me to appropriate \$200 from diocesan mission funds and aid the people to support a missionary. May a worthy successor be raised up soon to carry on his work.

" We have in Gainesville the embryo state university now called the East Florida Seminary and State Normal School. It is largely attended by youths from middle and southern Florida, and has good school buildings, five professors, and one military officer, detailed by the United States Government. It possesses a fair endowment. It has no boarding hall; the students lodge in the city as best they can. If the Church could spend say \$10,000 in building and furnishing an appropriate hall, we could direct the home life of all these students. With a good Church family in charge, our own chapel services and religious instruction, the East Florida Seminary would be made a self-supporting Church school from the very start. Is there not some friend of Church schools who will build such a monument and for the glory of God? If we can only do it now, the state will never build one; it will use its funds otherwise, and we shall have a perpetual lease of the right to make the home for all these boys and youth. It is a glorious opportunity and should not be neglected. The Church would of course hold the title and the exclusive control of the hall, its connection with the university being merely nominal."

Cedar Keys.—The Rev. Wm. WILLSON, missionary at this place, writes under date of December 1st, 1885: "Enclosed please find my quarterly report for my mission field. It looks small in figures, but if you could see our work here, the influence for good which I and my wife have over the people here, and many other things which figures cannot set forth, it would appear to you like a very different thing. So many of our people go away in the summer, returning in October, that but little aggressive work can be accomplished, until November.

" Although business is very much depressed, and our population much less than when I came, the attendance and the contributions, since the return of the people, have been fully equal to those of past seasons. My parish embraces very largely the religious elements of the place, and this gives me large opportunity of doing good. We are now holding a mission in a modified form by which we hope to accomplish much good. The Rev. C. S. Williams, our missionary-at-large, is with me.

" The number of our communicants is constantly changing, by the frequent going

and coming of the people. I hope my next report will show some of the fruits of the present labors.

" My Rosewood mission remains much as usual, with a small decrease in numbers. We have all the white people there.

" So many of the Church people at Bronson have left that I have not held any services there this fall, but soon expect to open services again. The Gulf Hummock mission has a church building without people. So far as I have been able to learn, not a member of our Church lives within reach of it. But as changes are so frequent in this state, there may soon be some Church-people there, and then I shall open services again."

INDIANA.—This diocese receives from the Board \$2,000 in aid of its missionary work. In view of this fact, Bishop KNICKERBACKER sends to us a communication, acknowledging the aid received, and giving a review of the progress of the diocese during the past two years, in which he says there is much encouragement. In that time many new mission stations have been opened, and services have been established in nearly every county. Some of these stations have been located in very important towns. Of the general character of the work, the Bishop says: "The mission work in Indiana is different from that of the far West, with which I have been familiar. Here the towns are built; they have a population of from 2,000 to 6,000; comparatively little aid is needed, only enough to stimulate and bring out the home ability. The people are all well to do and are able to give. The citizens generally seem kindly disposed, and when approached in the right way, willing to help generously in building our churches. Then the towns are so conveniently connected by railroads that several of them can be cared for by one missionary. The people seem ready to welcome the Church cordially, and not a few appear to have been waiting patiently for its coming. Our missionaries and parochial clergy are reaching out to the smaller villages and rural settlements, holding services in private houses and school-houses, court-houses and borrowed churches, and crowds everywhere coming to the services. . . . Altogether, as we enter upon the work of our third year, the outlook is hopeful."

NORTH CAROLINA.—The Rev. GEORGE H. BELL is in charge of the mission work on the line of the railroad from Black Mountain to the east Tennessee line, a distance of seventy-five miles, and also in charge of the Watonga Mission, 110 miles from Bell, and is an assistant-minister in the Ravenscroft Mission. In sending his last report, Mr. Bell, under date of December 1st, says: “The prospect is better than ever before. We need more men, who are able and willing to do good, hard missionary work. With the growth of intelligence, there is a longing after something better than other religious bodies have given. The Lord is blessing the labors of His servants in western North Carolina, but the workers are few, . . . but I for one intend to live and die in the mission work.”

VIRGINIA.—The Rev. W. E. WEBB, who is in charge of the work among the colored people in the Antrim church and school, in Halifax County, writes about some of the conditions of his mission as follows: “The idea of working within the lines of the colored people’s own organizations is an admirable one. They need instruction, especially in the rural districts; instruction in the first principles of the Gospel, and unless they receive it in this way, multitudes will not receive it at all. Eastern people have very little idea of the vast masses in which these people exist; or of how much is accomplished by statedly going in and out among them. Their leaders like to instruct when they think they have anything to impart, and even to attempt it when they have not. Here, the country is not dotted over with towns and villages as in some other sections, but consists of farms and plantations, and a scattered population. Therefore the young cannot so easily find schools within easy reach, even under the best management of the public-school system; nor are the churches or places of assemblage near enough to admit of more than a monthly or semi-monthly service.

“Now, as many of the ministers of these people can scarcely read a chapter in the New Testament, and are of a very low standard of attainment, even an occasional lecture, with something definite and positive, though it be only a single truth reiterated

and driven home, is valuable beyond description. Knowing this, we adopt this plan at outside stations, until something better is permitted. We are happy to be able to state that efforts of this kind are invariably well received. There is much in the general aspect to encourage and to call forth our gratitude.

“The great bar to progress with the entire race is susceptibility to excitement, especially that form falsely called religious. Until it is overcome or materially modified by contact with better and more sober influences the Church must be cautious. She must be cautious in admitting to her communion those who prefer emotional excitement to faith and the fruits of faith. Yet what they get of truth they get largely from us (I speak of those in southern Virginia), and therefore we must not be weary in well-doing. One faithful, trusty, loving, quiet Christian man or woman, is worth a host of those changeable, impetuous creatures, who are never in place when most wanted, and with whom, frames of mind, feelings and visions are more important than the truths of God’s Word.

“Nevertheless we get our legitimate share of the harvest. We have gathered some during the year. Nine have been added to our communion during the conventional year and others are in preparation. Yet here as elsewhere, ‘caution is the parent of safety.’ The greater our experience the more we believe that the magnitude and importance of this work have never been sufficiently realized.”

Hampton.—The Rev. J. J. GRAVATT, rector of St. John’s Church, Hampton, says: “I deliver six lectures a week to classes of colored preachers and theological students at the Hampton Institute. This gives an opportunity I could not otherwise have of reaching these people, and then a ‘great door and an effectual is opened.’ During the summer I hold service for the whole school composed of about 300 persons. You can readily see that it would be impossible to perform my regular parish duties and do this work without assistance. I thought it best to make this statement that you might know something about the condition of the field.”

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

ANNOUNCEMENTS.

Africa.—Bishop Ferguson reached Cape Palmas August 28th last, after a pleasant voyage of twenty days from Liverpool.

Mr. Joseph Gibson, a native of Barbadoes, has accepted Bishop Ferguson's appointment as catechist in charge of the new out-station at Jondoo, twenty-five miles inland from Cape Mount. He reached his station September 12th. He considers it to be "a large open field for work among the heathen," surrounded by several thousand of the Vey tribe. A mission-house with school-room attached is much needed. The cost is estimated at \$350.

Mr. John Payne Valentine Kae has been appointed an assistant teacher in the Hoffman Institute in the room of Mr. A. H. Vinton Foda, who is to be transferred to one of the Bohlen Stations.

The latest mail brings the sad intelligence of the death, on the 11th of October, of Mrs. E. A. Johnson, who was for several years the teacher of St. Mark's Parish School, Harper, and otherwise actively engaged in Christian work.

Bishop Ferguson has appointed Mr. Christopher J. George, who was educated in the Church Missionary Society's schools at Sierra Leone, to fill the vacancy caused by Mrs. Johnson's death, and the Board has made an appropriation for his stipend.

China.—Bishop Boone advanced the Rev. Sidney C. Partridge to the Priesthood on the

29th of September. The service was held in St. John's Collegiate Memorial Church, Shanghai.

On the 8th of December the Board approved Bishop Boone's appointment of Mr. Thomas Protheroe as a lay worker, to take effect January 1st, 1886. Particulars are given on another page.

As we are going to press we have information of the ordination of Mr. Tsz Shiu Chu to the Diaconate by Bishop Boone, in St. Paul's Church, Kong Wan, on St. Simon and St. Jude's Day, October 28th, 1885. A very interesting letter concerning this ordination will be given next month.

Japan.—Under date of September 2d last, Bishop Williams advises the Board of a change in the management of St. Agnes' School, Osaka. He has accepted Mrs. Lanning's resignation as principal, and says that Miss Emma Williamson has removed to Osaka and is now in charge of the school. She resides in the building. There was some consequent change in the pupils. Commenting upon this the Bishop says, "For a time the numbers may not be so great, but it is hoped that more pay pupils will enter. There are now two."

Mr. and Mrs. J. McD. Gardiner arrived at Tokio October 12th. Mr. Gardiner resumed charge of St. Paul's School, which reopened on the 9th of that month. At last advices there were fifty-five pupils.

AFRICA.

BISHOP FERGUSON'S WELCOME.

CAPE PALMAS, LIBERIA, W. C. A.,

September, 15th, 1885.

I hope you will receive in due time the short note which I sent by the last mail announcing my safe arrival in the field. I

have met a warm reception on all sides. The first voices that greeted my ears were those of the inmates of our Orphan Asylum and Girls' School, who, descending the cape on the summit of which the institution is located, and standing on the rocks below,

sang out merrily, "Welcome Home," as the surf-boat that was bearing me to the shore passed them, and made me forget for a while that we were entering the bar whose foaming billows were far from being inviting. Nearing the wharf, the *Gloria in Excelsis*, chanted joyfully by scores of men, women and children, was also heard above the noise of the waters; and, on landing, I found the Sunday-school of St. Mark's assembled there, headed by its superintendent, who made a short address, bidding me welcome. Many of the prominent citizens, including Methodists and Baptists as well as our own Church folk, were also present to receive me. A more formal public reception was given four days afterward, under the direction of the officers and teachers of St. Mark's. Nor were the native Christians behind in manifestations of good will toward me. The Hoffman Institute and High School, with several ladies and gentlemen of Cavalla Station—twelve miles away—came up *en masse*; and after some good singing, their pastor made an address of welcome to me. The Hoffman Station folk also came, and in like manner gave me assurances of their good-will. According to their custom, they brought large bowls of palm-butter and rice (their principal article of diet) which we partook of together in token of affectionate regards.

In the midst of all this, reflecting on what the wise king of Israel says, "Better is the end of a thing than the beginning thereof," and also on what another said to the king of Syria, "Let not him that girdeth on his harness boast himself as he that putteth it off," I rejoice with trembling.

On the first Sunday after my arrival I preached to a large congregation at St. Mark's from Nehemiah ii., 17, 18: "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work."

This portion of Scripture was found to be quite applicable, and I availed myself of it to exhort the Americo-Liberians to co-operate with me in the great work of building up the walls of the spiritual Jerusalem in this

land. I insisted that they are to regard the work of evangelizing their heathen brethren as peculiarly their own, and not some foreign enterprise of which they are to be merely spectators.

On Sunday, the 6th inst., I held my first confirmation in the field at St. Mark's, when thirty-nine persons received the apostolic rite. Three other candidates were prevented by unavoidable causes from being present. Of the number, seven were from St. James' parish, Hoffman Station. Among them were two aged women and eleven young persons from heathenism.

On Saturday, the 12th instant, I visited Cavalla Station, and on the following Lord's Day preached in the Church of the Epiphany, confirmed fourteen young men and administered the Holy Communion. It was a source of gratification to see among those confirmed young men from distant places. Besides the five who belonged to Cavalla, there were one from Fishtown, two from Rocktown, two from Hoffman Station, one from Bliwodo, one from Taboo, and two from Tuobo. The last named place is beyond Webo, where we hope to re-open Bohlen Station. We have here an earnest of the great harvest which we shall reap for our King in the regions beyond if we set to work with faith and zeal.

On Monday, the 14th, a meeting of Gedebo Christian men, whom I had invited from the different stations to meet me at Cavalla, was held, to settle a matter of difference that had arisen between the Christian men of Hoffman Station and those of Cavalla. After some discussion a compromise was happily effected. I exhorted them all to lay aside everything that would tend to impede the progress of our work; and to unite their hearts and hands in a determined effort to rescue their brethren from heathenism. There is no time for dissension while souls are perishing right at our doors.

The church edifice on this station is still in a sad condition. The congregation has done much toward its repair; but it is entirely beyond their ability to complete the work. Hoffman Station is in a rather worse condition. The building there has been taken down to prevent its falling and damaging such portion of the old material as might be used in a new structure. I hope the earnest appeals for help which these two native churches have sent out, and which

have been published in *THE SPIRIT OF MISSIONS* (July and August last), will meet such a ready response as will enable them again to "worship the Lord in the beauty of holiness."

Let it not be supposed for a moment that it will be our policy to encourage such churches in always looking abroad for help to make repairs and rebuild. The fact that they have each raised a considerable amount in actual contributions and pledges toward their respective church buildings, and that they gave nothing toward the same work originally, shows that they are advancing toward self-support. The time must come when they will not only be able to bear the whole of such expenses themselves, but extend a helping hand to others, freely giving as they have freely received.

I have appointed Mr. John Payne Valentine Kae an assistant teacher in the Hoffman Institute, to take the place of Mr. A. H. Vinton Foda, who is to be transferred to one of the Bohlen stations.

I hope to start on a visit to the other countries, beginning with Sinoe, in the early part of next month. On my return, God willing, I shall go up the Cavalla River, and endeavor to set our interior work on foot.

Yours faithfully,
S. D. FERGUSON.

WORK AT BUCHANAN, BASSA.

A supplementary report has been received from the Rev. PAULUS MOORT with respect to the work under his care at Upper and Lower Buchanan. The statistics are nearly the same as those published in the Foreign Committee's Report. One marked feature appears. In these two congregations about one-half of the adults and children are "natives"—a larger proportion than in the other churches located in Liberian towns. Mr. Moort is profoundly impressed with the Church's duty of "pushing the work of evangelization," and that speedily, among the tens of thousands of heathen at the very doors of our missionary centres. The work abounds; the laborers are too few. Bishop Ferguson has named Buchanan as one of the bases from which he hopes to prosecute the work reaching to the interior; but to do this efficiently he must have more means at his command and more workers under his direction. Mr. Moort's study of medicine has enabled him to be of service to the suffering.

JONDOO STATION.

Mr. Gomer Lewis, who had been in charge at the new station at Jondoo, twenty-five miles from Cape Mount, since the 27th of March last, was relieved by Mr. JOSEPH GIBSON, who was appointed by the Bishop on the 12th of August. Mr. Gibson is a native of Barbadoes and was trained in the English Church. He finds himself surrounded by a large population, of the Vey tribe. He received a hearty welcome from the chief and others. He writes:

"Having had nearly a month of experience in the place, and being penned up in a little native hut, I would like to say that a mission-house is much needed with a school-room attached, and would like to have the means furnished for the erection of one as quickly as can be found convenient. I think a suitable one could be erected at a cost of about \$350."

REQUEST FOR A TEACHER.

The Rev. EDWARD HUNTE writes from Crozierville, October 22d, 1885, as follows:

"A few days ago a deputy came to me from some chieftains, requesting me to come and establish a school and teach their children, saying that they would ensure a number of children, a hundred or more of both sexes, and that if I would consent they would take my name to the President for his consent. The deputy said that two persons had offered themselves as teachers, but that the people did not want such teachers; that they wanted me or some man I might choose to put there. I told him that when the Bishop came I would inform him of the people's request and I would try to find a man to put there with the Bishop's approval. This is the second time he has been here. I promised him as soon as the water fell a little I would go and see his people about the matter. He consented to that, saying that there were no bridges there and the water was very high at that time. The man is a tolerably good speaker of English. Now this shows that they are heartily tired of their heathen practices and religion—that is, some of them—and desire that their children should cease to follow their pernicious ways."

Mr. Hunte says that his visitor assured him that the people seeking a teacher would build a thatched school-house, and says, "Shall these applicants be turned away

from the door of the Church?" expressing the hope that, if the proposed arrangement should be made, friends might be found in

this country to support the Bishop in such steps as he might determine to take with reference to it.

CHINA.

ORDINATION OF THE REV. MR. PARTRIDGE.

BISHOP BOONE writes, under date of October 3d, 1885, that on the feast of St. Michael and All Angels, September 29th, in St. John's Collegiate Memorial Church, he advanced to the Priesthood the Rev. Sidney C. Partridge, Deacon. The Bishop was assisted in the laying-on of hands by the Rev. Messrs. E. H. Thomson and K. C. Wong, and the Rev. F. R. Smith, chaplain of the English cathedral in Shanghai. Mr. Smith said Morning Prayer, Mr. Y. K. Yen and Mr. Woo reading the Lessons. The Rev. Messrs. Z. S. Yen and Chun were also present.

THE STANDING COMMITTEE.

The Bishop writes: "On October 1st I enlarged and reconstituted the Standing Committee of this missionary jurisdiction, acting under Title I., Canon 15, § viii. [7], appointing anew the Rev. Messrs. E. H. Thomson and Y. K. Yen (the Committee through the year past), and adding the Rev. F. R. Graves, of Wuchang, the Rev. A. H. Locke, of Hankow, and the Rev. S. C. Partridge, of St. John's College. The working quorum will be at Shanghai."

THE NEW ORPHANAGE.

On the 1st of October last the Bishop opened the new orphanage, or Babies' Home, with appropriate ceremonies. Several collects were said and an address was made by the Bishop in English, and an address was made by Mr. Wong in Chinese. A considerable number of the friends of the orphanage were present, and were much pleased with the arrangements of the building. The house contains four rooms, with an out-building, which joins it by a covered veranda to St. Mary's Hall.

APPLICATION FOR HOLY ORDERS.

BISHOP BOONE writes, under date of October 31st, that he has had an application for Holy Orders and work in the mission from Mr. Thomas Protheroe, a colporteur of the American Bible Society at Chin Kiang, and formerly a Methodist lay or "free" preacher, who went out to China

from England as a member of the Inland Mission, in 1881. The Bishop states that Mr. Protheroe bears a very good name, as a zealous worker who endures hardness well.

Bishop Boone proposed to accept Mr. Protheroe's application by the first day of January and appoint him a lay-worker, and place him at Wuchang, for study under the Rev. Messrs. Sowerby and Locke. During his course of study there, one-half of each day would be given to his theological and Chinese studies, and the other half to work in the street chapels and to other outside work. Mr. Protheroe was recently married, and relinquishes a larger income than he will now receive, in taking up his new vocation.

Bishop Boone, in referring to his acceptance of Mr. Protheroe's application, says that in him the China Mission gains a worker who is acclimated, who has made much progress in the acquisition of the Chinese language, and who is zealous and well accustomed to the Chinese people, knowing how to reach and influence them.

At the request of the Bishop, the Board of Managers, at its stated meeting in December last, appointed Mr. Protheroe a lay-worker, and made an appropriation for his salary, to date from January 1st.

DEATH OF MRS. NELSON.

Mrs. Rose Nelson, wife of the Rev. Dr. Robert Nelson, and with him lately and for thirty years a missionary of the Church at Shanghai, died on September 13th, 1885, at her residence, the rectory at Woodbury, Connecticut. Her influence in the missionary field had a very positive and special character. The Nelsons took to China and maintained there the Virginia style of hospitality. The natives liked it and the hearty and simple cordiality and approachableness of these missionaries made friends of them. It pleased and benefited foreigners also. Shanghai has a great commerce, and many merchantmen and war ships are always at anchor in the harbor. Officers and sailors were always given a welcome at this missionary's house, and many long away from

home found home-life, cheer and sympathy there. Though for many years an invalid Mrs. Nelson was always energetic and helpful, and ships are now sailing every sea carrying men who will mourn almost as for a mother or a sister when next they arrive in port and learn that she is dead.

A. C. B.

THE ELIZABETH BUNN MEMORIAL HOSPITAL.

The Rev. A. C. BUNN, M.D., under date of Brooklyn, N. Y., October 27th, 1885, writes: "Will you kindly publish this word of encouragement to the friends of the Woman's Hospital at Wuchang, which, as Dr. Deas's report informs us, has been closed? Disheartening as that news is, it means only that the doctor's work is so great that he cannot give to this part of it the amount of attention necessary to its success. The need for this special work is as great as ever, and it will be rapidly and largely successful whenever a physician not too heavily weighted with other work can be given charge of it. The Board of Managers has for a considerable time been ready to appoint a woman physician, but has been unable to find the proper person. If the friends of the hospital will continue to be prayerfully patient, their faith will doubtless be rewarded."

LETTER FROM MR. LOCKE.

HANKOW, September 1st, 1885.

We take pleasure in informing you and our friends at home of the continued prosperity of our work here. In the three months last past the daily attendance at our chapel has been exceptionally good. The heat has been excessive, but as far as the Chinese are concerned this is rather favorable to work than otherwise. Hibernating in winter, with a cat-like dread of a wetting in the rainy season, it is only in the dry, hot days of summer that our people here truly live, learn and enjoy. When the foreigner is fain to stretch himself beneath a punka, when to speak is an effort and to groan delight, then it is that, clothed in loose linen robe, clean-shaven, equipped with fan and parasol, the Chinaman of this latitude saunters forth; then it is that he comes to the chapel. Not to speak of the earnest few, it is certain that,

next to hearing indifferent Chinese, the most agreeable pastime for the masses is to watch the foreigner wriggling and twisting in his close-fitting garments, and visibly melting before their eyes.

In the interval above-mentioned I have baptized three adults, and there are several candidates awaiting preliminary instruction. The Bishop, Mrs. Boone and Elliott Boone paid us a most welcome visit for a few days in June, Mrs. Boone unfortunately being in ill health. The Bishop preached and confirmed five Chinese in the morning, and at the evening service preached in English to an appreciative congregation. We had but little business to discuss at this visitation, as we had not then heard the result of the June appropriations. Now that our much-needed house has been voted, we can only express our thanks and reiterate that Hankow is worthy of the gift.

During August and a part of June we were at the bungalow in Kiu Kiang, our physician having ordered us away on account of the temporary indisposition of Mrs. Locke. I am happy to say she is now quite recovered. Hankow has been most unhealthy this summer on account of the incessant rain and floods from the Yang tse. As we went down the river, projecting tree-tops and the roofs of submerged houses were all that served to indicate the shore line. On both sides and as far as the eye could reach the waters stretched away inland, in some places it is said for upward of fifty miles. Floods in the south and drought in the north make the prospect for winter none of the best, and much suffering is predicted. I wish our mission were in position to afford relief. The Chinese peasant lives upon so little—there are men at Lü Shan who earn but from two to six cents a day—his staple rice is economically so poor, that the slightest conjunction of unfavorable conditions is the harbinger of starvation.

We found the *bund* [the road along the shore] at Kiu Kiang under water and went by boat half the distance to our bungalow in the hills. There the rain had made but slight impression. The air was clear and bracing, and the cool nights for sleep, the perfect rest and calm were a most refreshing change from the bustle and heat of Hankow. May all the sick find as pleasant and speedy cure as did ours!

JAPAN.

CONFIRMATIONS BY THE BISHOP.

UNDER date of August 28th, 1885, Bishop WILLIAMS communicates the following: "Last Sunday morning five persons were confirmed at the Chapel of the Holy Comforter, and in the evening four were confirmed at St. Timothy's Chapel. On Tuesday evening thirty-five were confirmed at the English chapel here, where there had been no Confirmation since May, 1884. Last evening I confirmed five at the English chapel, Kobo. Two of these were baptized by Mr. McKim at Tawaramoto, and one, a member of St. Timothy's, was baptized by Mr. Tyng.

"You have probably heard of the sad loss the [English] mission in Japan has sustained by the death of Bishop Poole. He was admirably fitted for his position as a Bishop and will be greatly missed."

A WEEK'S GREAT WORK.

The Rev. Mr. WOODMAN writes, October 19th, from Fuchiu: "We have great cause for thankfulness to God for His rich blessing on our work. Let me give you an account of last week's work.

"Sunday evening, October 11th, we had forty persons present at the preaching. This is more than double the usual number. On Tuesday evening we were invited to a neighboring village to preach. Over fifty present. On Wednesday afternoon we were invited to preach in the house of one of the very best families in Fuchiu. We were astonished at the invitation. We accepted, and found over fifty of the most attentive listeners I have ever addressed. The native preacher and myself taught for three hours. The house is directly opposite a large temple, and the invitation to preach came, in spite of the protests of the priests. The Buddhists are greatly exercised about our work. I was told that if the lady of the house we visited (her husband is dead) and one other person in the town should become Christians, the town would be won for us. The lady was very much pleased and interested in what she heard from us.

"On the evening of Wednesday a large school-room was opened for us in a town six miles away—another gathering of over fifty persons. On Friday we had another invitation from the lady mentioned above; a gathering of over 100 met us. Better

than all this is the fact that the lady left her own house to come to our regular preaching-place Sunday night. This proves that she has something more than curiosity to hear the new preaching. To-night we are going to her house again.

"This is all a new experience to me. To be invited to preach and to have a place in which to preach furnished freely rejoices my heart exceedingly. But the end is not reached yet. The head man of a town seven miles away has invited us to come there and preach. My helper went over yesterday. I was sick and unable to go. In this town, called Tanashi, a new experience awaited us. The Buddhists forestalled us. Priests came from Tokio to make a direct crusade against Christianity. Our teacher had a lively time. He preached twice against strong opposition (in the way of argument only). The priests had visited a certain house in the morning and found the master absent. They asked his wife where he was and she replied, 'He has gone to the Christian preaching.' You would not have relished being in that woman's place for some time after this announcement.

"Four copies of the New Testament in Japanese were sold, and a time was appointed for a service next Sunday. What the result will be we cannot tell. One man promised the priests that he would 'consider.' Four or five of those who invited us to preach are the leading citizens of the place and perhaps they will be unwilling to bear the odium of directly opposing the priests. Among our congregation were the chief of police, the post-master and the head school-teacher.

"There is still another town that has asked us to come and preach, but we have not been able to go there as yet.

"*Tuesday, October 20th.*—Last night we preached again at the house of the lady in Fuchiu, the number present being 178. I never knew anything like this before. The first time one preaches in a new place there is sure to be a crowd of listeners. The second time the number is reduced fifty per cent. or more. The third time about eighty per cent. But this congregation rose from fifty to 100, and then to 178.

"I trust that what I have written will encourage all your hearts."

FROM LETTER BY MR. M'KIM.

Writing from Osaka September 12th, 1885, the Rev. Mr. McKIM says: "Bishop Williams is now in Osaka. On the Twelfth Sunday after Trinity he baptized four adults at the Church of the Holy Comforter, who had received Holy Baptism the Sunday previous. One of my people was also confirmed by him in Kobe with a class presented by the Rev. Mr. Foss of the S. P. G. Mission.

"A catechist has been at Nara the last two months preaching and giving daily instruction. I went out last month, visiting Koriyama, Nara and Tawaramoto. The interest still continues. At Nara I hope to baptize four adults and three children. The adults are two lawyers and their wives. They have been under instruction and probation for six months. They are people of influence and very much respected. I hope much at Nara from their example.

"Two young men, communicants of my chapel, spent two weeks of their vacation at Tawaramoto giving daily instruction. I was prepared to pay for their board and lodging while there, but one of the believers whom I baptized last spring insisted on entertaining them both and would receive no remuneration.

"The few faithful ones at Tawaramoto hold well together and are zealous in letting their light shine. I should have gone to Kodera Mura, but was told that the farmers were very busy and could spare none of their time. Mr. Hori Uchi, the leading man in the village, has applied for Baptism. He is a large landholder and money-lender. A friend of his told me that since he determined to become a Christian he had *reduced the rate at which he loaned money nearly one-half*. That is a fruit of Christianity which all of his neighbors will appreciate."

HAITI.

A MUNIFICENT GIFT.

WE are pleased to announce that provision has been made by a private individual for the education in medicine of Bishop Holly's son, Mr. Alonzo P. B. Holly, lately our missionary teacher at Port-au-Prince. Mr. Holly has begun his studies in New York.

LATE NEWS FROM THE BISHOP.

BISHOP HOLLY, in a letter dated November 28th, 1885, alludes to rumors which had reached the United States of renewed civil disorder in Haiti, about the end of the last summer, and states that the rumors were substantially unfounded. They arose from an insignificant movement at Cape Haitien, on the part of a handful of hot-headed young men, which was promptly suppressed by the general commanding that *arrondissement*. General tranquillity, the Bishop states, has prevailed in the country, with that slight exception, for the last two years, or since the repression of the rebellion at the end of the year 1883.

A few days before writing his letter, the Bishop returned from a visitation to Jérémie, having been absent from Port-au-Prince about ten days. During his visitation there, he consulted with the vestry of the church, in a special meeting, called to consider the temporal interests of the parish, and reorganized the Sunday-school, which had be-

come disordered after the lamented death of the Rev. Mr. Pons. The Bishop was pleased to see that the greater part of the city destroyed by the fire last year had been almost entirely rebuilt, and in many cases with edifices superior in construction to those which had been consumed.

The Bishop was gratified to be able to report that the health of the Rev. Mr. Ledan was almost entirely restored.

MR. BENEDICT'S ACKNOWLEDGMENT.

The total of offerings for the relief of the Rev. C. E. BENEDICT, in response to the statement of his sore needs which appeared in the July number, was \$181. Mr. Benedict's acknowledgment has been received. He writes:

"I shall never forget that in my days of distress the Church in America, my mother, saved me from imminent starvation. I and the several members of my family will rise up and call her blessed."

Again he writes:

"Since the last fire, of which you kindly published some accounts in several religious papers, we have to live altogether by faith. And our gracious God has been mindful of us, amidst trials and sickness.

"We are in a sore need of *French Prayer Books*. Most of them have been burnt in the last fire."

MISCELLANY.

THEN AND NOW.

DR. CHRISTIEB, whose knowledge of Christian missions gives weight to all that he advances on the subject, thus refers to the marked change that has taken place in the public mind as to the efficacy of Gospel preaching to the most degraded:

"Until within thirty years one might express a doubt as to whether the Gospel could elevate and heal the most degraded heathen, and prove a savor of life unto life. But to-day the Portuguese can no longer maintain that the Hottentots are a race of apes, incapable of Christianization. You can no longer find written over church doors in Cape Colony, 'Dogs and Hottentots not admitted,' as at the time when Dr. Vanderkemp fought there for the rights of the down-trodden natives. To-day no one could be found to agree with the French governor of the island of Bourbon, who called out to the first missionary of Madagascar, 'So you will make the Malagasy Christians? Impossible! They are mere brutes, and have no more senses than irrational cattle;' since there are hundreds of evangelical congregations established there which have now, counting those only of the London Mission, 386 ordained native pastors, 186 native evangelists, and 3,468 native lay preachers and Bible-readers.

"Twenty years ago Englishmen who had travelled around the world insisted to me that the native Australians were absolutely beyond reach of the Gospel, and must first be educated up to it in some way, before they could understand its simplest truths. To-day this opinion is refuted by the Moravian missions in Gippland, which have fine churches, clean houses, and 125 baptized native Christians. Yes, we have to-day the glorious faith-strengthening joy of seeing it proved that the most degraded heathen, because they are also men, listen to the Gospel, and learn to believe it; that no race is so spiritually dead that it cannot be quickened into new life by the 'glad tidings;' no language is so barbarous that the Bible cannot be translated into it; no individual heathen so brutish that he cannot become a new creature in Christ Jesus; and that, there-

fore, our Lord and Master, revealing Himself to us as the Way, the Truth and the Life in the widest sense, gave no impossible command when, embracing without limit all suffering humanity, He said, 'Go ye into all the world and preach the Gospel to every creature.'"

THE PRESENT OPPORTUNITY.

For many years our Church work was limited to a narrow belt along the Atlantic coast; now the way is open and tracked from ocean to ocean. "The whole boundless continent is ours." If we rise to the largeness of our work and the grandeur of our opportunities in the new sections of our country; if as we are put in trust of the Gospel, we are faithful in carrying it in all its plenitude in the ministrations of our Church, we shall find hindrances giving way and a warmer welcome in the newer country, where are fewer prejudices to combat, and the refluent influence of the awakening life will stimulate our tardier growth where traditional habit has obstructed free development. The whole Church will feel the invigoration from a policy of aggressive missionary work. By strengthening our general institutions for training and furnishing and equipping and sending chosen men to the work, and by reaching out our missions to the regions beyond—to the Indians in the North and the blacks in the South—we shall commend our Church as the Church of all people. Let our rivalry be to excel in the love of souls for Christ's sake and His blessing will be with us and all good men will rejoice in our success.

THE Church needs missions fully as much as the world needs them. Constant, prayerful, faithful effort and sacrifice in bringing the Gospel into contact with the unsaved, is the only salvation of the Church! Without these the very waters of spiritual life, instead of being a flowing fountain, would become a frozen pool. Life, power, growth, joy at home, are in exact and direct proportion to the ardor, fervor, vigor of missionary enterprise.—*Homiletic Monthly*.

A MISSIONARY ASSOCIATION.

THE Mission Church of St. John Evangelist's, of Boston, has organized a missionary association, so simple and at the same time so complete that it might well be copied in other parishes. We append its

PROSPECTUS.

This association is formed for the purpose of spreading information as to the missions of the Church, and creating an interest in them, among the members of the congregation. It will endeavor to promote the work of missions in every possible way, dividing its efforts under the four heads: Domestic Missions (throughout the United States); Foreign Missions (in China, Japan, and West Africa); Missions to the Indians and Freedmen; Diocesan Missions.

The Superior of the Mission of St. John Evangelist, or some Priest appointed by him, will be president of the association.

The president will appoint a secretary and treasurer.

The work of the association will mainly be carried on by means of committees chosen from among the members.

All persons are eligible for membership who will undertake the following obligations:

- a. To say daily the prayer of the association.
- b. To subscribe twenty-five cents yearly to the funds of the association.
- c. To attend a meeting of the association once a quarter.

AN EXAMPLE IN GIVING.

I KNOW of one large-hearted Christian man whom God has prospered in business, whose argument and action ran as follows: "I began life with nothing. I was able to do business and make money by diligence and economy, when I paid interest on my invested capital to my fellow-men. Now, God has put capital into my hands. I can pay interest to Him, and carry on my business still with success." And so, every year, he takes an inventory of his assets, and sacredly devotes legal interest on the whole to the account of Christian benevolence. This he did when he was worth only \$500, and so thirty dollars went to charity. This he did when he was worth \$10,000, and there were \$600 that year for God's treasury. This he

did when he was worth \$50,000, and \$3,000 were set off to the account of Christian giving. And so the business account with God is increasing. The practical benefit of some such system is seen in this, that, when a call comes for help for some cause, you do not have to argue the question every time with your own conscience whether you ought to help at all, but only to decide whether the cause is worthy, and how large a proportion of the fund *already devoted* ought to be bestowed. Thus, you can help all worthy causes, and do so cheerfully, without interfering with your other plans.

BISHOP SELWYN'S FAREWELL.

On Wednesday evening, November 11th, a service was held at Lichfield Cathedral for the purpose of taking leave of Bishop Selwyn on his return to Melanesia. The right reverend prelate has been on a visit to this country during the past six months, and has engaged in much active Church work, especially on behalf of missionary enterprises. He has also received the distinction of doctor of divinity from his university in recognition of his zeal and services as a Missionary Bishop of the Church of England.

The respect entertained for the Bishop and his family at Lichfield drew together a congregation such as is seldom seen in the cathedral, excepting on occasions of extraordinary interest, the building being crowded. A shortened form of evening service was gone through, appropriate prayers and hymns being selected for the occasion, and the service was, as we have previously intimated, most touching and impressive. The Bishop of the diocese and the dean, with other members of the cathedral body, took part in the service.

In concluding an effective address, Bishop Maclagan, addressing Bishop Selwyn, said: "My dear brother, we wish you God speed in the name of the Lord. We send you forth with our earnest prayers and loving sympathy to the noble work to which God has called you. We ask for you that all God's best blessings may rest upon you and your work—in your distant home, in your going out and coming in, in your sailing to and fro upon the face of the great deep by night and by day. We ask His blessing upon all whom you leave behind you, who

are dear to you and dear to us for your sake and for their own sake and for his sake whose honored name you bear; and we pray that in you and through you God may work out His mighty purposes of love, and make you a blessing to all to whom He sends you; and so guide you and keep you, and at the last bring you in joy to the haven where you would be."

Several minutes were devoted to silent prayer for Bishop Selwyn, and afterward a hymn was sung. Bishop Selwyn then gave a touching address, in the delivery of which he was visibly affected. In the course of his remarks he said: "It is a most kindly thought of the Bishop, and those who bear office in this cathedral church, that they should have invited me—going forth to my work among the islands beyond the sea—to the last service before my departure. We shall carry within our memory the glory and brightness of this house of our God, when we worship in some boathouse, and perhaps surrounded by savage men, perhaps in some rude church raised by the hands of the people themselves, and I say it is a great kindness when one is going forth to his work like that, that he should be able to carry forth with him the glorious beauty of this house, glowing with its lights, glowing with all its beauty, which the piety of our ancestors has placed here, that we should go forth with the memory of that glorious service whereby we feel that we are connected with our God."—*London Guardian.*

A PECULIAR CUSTOM.

A CORRESPONDENT of the *North China Herald* calls attention to a strange instance of Chinese belief and practice with regard to the human soul which lately came under his notice. Lying awake at three a. m., he heard in the street close to his house two strange answering voices. Evidently two persons were engaged in this weird dramatic performance, one representing a departing soul, the other acting as the friends and relatives deprecating the departure. The first actor gave a low, prolonged cry, which was answered by a loud and earnest "Come, come." After a pause the cry and the answering call were repeated; this went on for about ten minutes, when suddenly the inarticulate cry ceased. The second actor, in an agony of distress at the departure into the unseen of

the soul he had been entreating to stay, shouted loudly in a voice which he no doubt hoped would reach to the confines of the spirit world, "Return, return—come," at the same time calling it by name. Then there was another pause; presently the low cry was heard as at a distance. "Come, come," eagerly responded the actor; and now the cry and the answer followed one another more rapidly till the cry seemed close to the caller, and in a smothered chorus as of welcome, the performance, which was probably directed by a Taoist necromancer, ceased. It is described as being strangely impressive in the stillness of the night, notwithstanding the grotesqueness of the superstition.

THE AMERICAN BOARD.

THE A. B. C. F. M. celebrated its Seventy-fifth Anniversary in Boston, October 13th to 16th. A review of the history of the society shows the receipt of more than \$21,000,000 into its treasury, the sending out of 1,866 men and women to its work, the gathering of 396 congregations, and 95,000 souls won from the darkness of ignorance and superstition to the acceptance and confession of the Lord Jesus Christ. The first year's income was less than \$1,000. The average income of the first five years was nearly \$10,000. The annual receipts at the present time are well-nigh \$500,000. The first large gift was made by Noah Porter, who upon returning from the first meeting of the Board consulted his daughter as to how much he should give, and as a result gave \$500, which was one-fifth of his estate. The Rev. Dr. Phillips Brooks, in the absence of Bishop Paddock, extended the greetings of the Board of Missions of the Protestant Episcopal Church. His eloquent speech called forth the heartiest applause. In closing he said:

"We know that all men are God's children; that the most neglected and degraded creature in this world is a child of God, therefore we are brethren of every one of God's creatures on every highest mountain and in every deepest valley and in the furthest island of the sea. And because you have reached thousands upon thousands of these our brethren, and given them the message which has been their salvation, we thank you. For every poor heathen that you have converted, for every soul that you have led back to the Father of all our souls, for every darkness into which you have poured any light,

because that darkness was our light, because our Christianity was incomplete while those dark places existed, and because they were our brethren to whom you told the story of salvation, we thank you. For all these causes of thankfulness, as well as many others which I might mention, I bring you a cordial and affectionate and grateful greeting not only of our Board of Missions but of the whole Episcopal Church."

THE TREASURY OF GOD.

AN organization has been formed in Canada called the Society of the Treasury of God, for the purpose of restoring the law of tithes, and awakening the mind of the Christian Church to the fact that a tithe of all increase is due to God from every Christian man, not as a matter of gift, but as a debt. The manner of working of the society is to band together in one all who now practise the law of the tithe; to form tithe associations in dioceses and parishes; to bring the subject before the Church by the publication and distribution of pamphlets, tracts and leaflets, or in any other way which may be found possible. Among the patrons are to be found the names of many of our Bishops and an earnest effort is made to extend the organization in our American Church. The society has set forth a collect to be used by its members:

COLLECT.

Almighty God, who alone art the Author and Giver of all good things, grant unto thy people a willing mind, that of all thou givest them, they may surely give a tenth to thee, and may offer to thee freewill offerings, with an holy worship: That so, proving thee according to thy holy Word, thou mayest open the windows of heaven and pour out the fulness of thy blessing upon thy Church, for his sake who gave himself a sacrifice for the sins of the world, Jesus Christ our Lord. Amen.

A MISSIONARY CHURCH.

THE last Annual Report of the Church Missionary Society, of England, shows that the total receipts of that society for 1884-85 were £231,341, 12s., 5d., that is, upward of \$1,150,000. The total receipts of the Society for the Propagation of the Gospel, for 1884, the last year reported, were £110,039, 15s., 6d., or more than \$550,000. The combined

total of receipts is thus shown to be over \$1,700,000. There can be no doubt that a good many members of the Church of England and its dependencies believe in missions!

WHAT CHINA WANTS.

NOT schools, hospitals, presses, but *living preachers*. "What we need in Canton," says Mr. Henry, "is, first of all, a score of men, with the means to correspond, to occupy the field now open before us, . . . while five hundred men of the best talents would find their hands more than full in working up the populous districts *now open and easily accessible from Canton*." This for the South. In the North, Mr. Corbett, returning from one of his tours, on which he had baptized 250 converts, and met a still larger number of inquirers, writes: "My conviction is that if we had a trained preacher and a Christian physician to go together, and could send them, two and two, into every district in the empire, it would soon work a mighty upheaval in this land." For this, then, definitely, let us pray. When the Church sees the score of men standing *ready to go*, that will be an appeal for funds stronger than can come from any human pen or tongue.—*English Exchange*.

EFFICIENCY OF MISSIONS.

SIR RICHARD TEMPLE, late governor of Bombay, says that of all the departments he ever administered, he has seen none more efficient than that of missions; of all the hundreds of thousands of officers he commanded, he has never seen a better body of men than the missionaries; that he has never known a department where the results were more commensurate with expenditures; and that, if we demand corroborative evidence in addition to statistics and reports, all the main facts upon which we base our subscriptions are as certain as any financial, commercial, political or administrative facts whatever.

THE RIGHT MOTIVE.

THE cause of missions is very near the heart of Christ. We give to Him when we give to His beloved work. Surely our offerings should in some degree express the warmth of a personal love, and be part of our worship and our consecration. It is told

of Andrew Fuller, that on one occasion he went into his native town to collect money for missions. One of his old acquaintances said: "Well, Andrew, I'll give you five pounds seeing it's *you*." "No," said Mr. Fuller, handing the money back, "I can take nothing for this cause seeing it's *me*." The man felt reproved, but in a moment he said, "Andrew, you are right. Here are ten pounds seeing it is for the Lord Jesus."

A CUBAN INCIDENT.

A FEW weeks since a colporteur commenced the sale of Bibles at a place about forty miles from Havana. The mayor of the city arrested him and put him in jail, where he was kept for a week. The captain-general ordered his release and restored his books. He immediately resumed his work, and the people kept him so busy at his hotel in supplying them that he had no occasion to go to their homes. A few days after the mayor called on him expressing regret for his action, and asked what he should do to join the Protestants. He said he had read one of the Testaments and had changed his mind concerning it. The publicity resulting from this occurrence has been of great service.

SUCCESS OF FOREIGN MISSIONS.

OUR keen-eyed and critical contemporary, Dr. Wilder, who challenges the accuracy of every statement relating to the work of missions abroad, allowing none to pass that is not scrupulously exact, from his elevated watch-tower of the *Missionary Review* scans the whole horizon of the foreign fields, and, perhaps with better information than any other, can answer the inquiry, Watchman, what of the night? In the November *Review* he presents a condensed and carefully prepared table of the statistical results of missionary labor for 1883-84 as far as they can be compiled from the reports of 101 American, English, and Continental societies. Of course, many of these are defective, for statistical accuracy is not the forte of all religious societies. But imperfect as they are, they show the Church that its work for the conversion of the heathen world, stamped as it is by the divine approval, appeals impressively to them for liberal extension.

It appears from the table that in the last year the Christian Churches of Europe and America with which these 101 societies are

connected, with their 119,481 ministers and their 28,074,116 communicants, had a growth of 155,553 members, a percentage of .57, and that their gain over the preceding year was but .18 per cent. The total foreign missionary income of the 101 societies was \$10,021,796. In the foreign field there are 5,929 workers from Christendom, 2,908 of whom are ordained; 28,999 native workers, 2,362 of whom are ordained, and 769,201 native communicants, a gain during the year of 127,149, or 19.71 per cent., and a gain of 15.49 per cent. over the previous year. That is, with the small force of those laboring in heathen lands to bring souls to Christ, and under all the disadvantages that surround them, the actual number of additions to the native Christian churches the past year was but 28,404 less than in all the churches of Christendom, while the percentage of increase was nearly twenty-fold greater. These figures and facts, which should be taken to heart by the Christian Church, present the basis of an irresistible appeal for a concerted and rapid increase of the agencies for the world's evangelization that show results far superior to those we prize so dearly at home.—*Illustrated Christian Weekly*.

THE GOSPEL ON WINGS.

REFERRING to a remarkable missionary event at a recent festival in India when 248 persons were baptized, the majority of them Brahmins, the *Indian Witness* says: "We cannot believe that this extraordinary movement will end with the dispersion of the people who attended the fair. A hundred thousand busy tongues will tell the story over and over again, and by this time it is known to 10,000,000 of people in North India that Brahmins and other high caste people are accepting Christianity freely. The effect of this will be to break the spell which has so long held the masses of the people. They will see, and quickly realize, that a power greater than Brahminism is at work in their midst, and however reluctant they may be to accept the Christian religion, they will begin to regard it with a respect, a reverence, which they have never before known."

THE only success in this world, or in any other, lies just in doing what God wants us to do.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, Secretary Woman's Auxiliary,

21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday, January 28th, at 10.30 A.M., in Room 21, Bible House, New York.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

A WORD IN SEASON.

THE Chicago Branch of the Woman's Auxiliary found at its first anniversary meeting a voice to give it such encouragement and counsel as it was too generous to keep to itself, but would share with other branches of the Auxiliary needing cheer and guidance just as much.

From the address made by the rector of Trinity Church, Chicago, delivered on October 28th, 1885, we select the following helpful words:

In considering which one of the many thoughts that crowd upon my mind on this happy anniversary, I shall most dwell upon to-day, the one most natural, the one most needful, seems to me to be this—to impress upon you the meaning of your style and title, which embodies the very reason of your existence, namely, "The Woman's Auxiliary to the Board of Missions." That is, you women are *Helpers* to the one important organization of the Church. . . .

I want you to get firmly and fairly lodged in your heads and in your hearts, I want you to grasp with all the power of your brains and of your souls, I want you to feel to the very marrow of your bones, that the one only beginning, continuance and end of the Church of Christ in all its ramifications, of this Protestant Episcopal Church, of this fraction of it we call the Diocese of Chicago, is *Missions, Missions, Missions*. Until you understand and grasp and feel this fact, so that all the Gradgrinds and materialists and utilitarians in all creation cannot argue, nor sneer, nor laugh it out of you, I beg to assure you that you have yet to learn the very A B C of Christianity, have yet to understand why Christ died, why He sent out His apostles and prophets into all the world to preach the Gospel to every creature and to baptize them into the Name of the Father and of the Son and of the Holy Ghost. I want to put this great truth so firmly before you that you will understand how a thorough disbelief in missions is utterly absurd and illogical in any one who professes and calls himself a Christian; that you may appreciate the fallacy and sophistry of those flippant sayings, "Charity begins at home," and "Be just before you are generous," how they have nothing of the spirit of Christ and heaven in them, but, on the contrary, derive their inspiration from the presiding genius of quite another locality. To you, then, I speak to-day, members of the Woman's Auxiliary to the Board of Missions, as the embodiment and the incarnation of this missionary spirit in the Diocese of Chicago.

By virtue of your membership you are the salt of the parishes, the light of the diocese, giving the true Christian missionary tone and flavor to your respective churches; letting your light shine as an unerring beacon to keep others from wandering after mere false lights which are ever seeking to lead them into silliness, formalism, worldliness.

You are, as it were, the missionary priestesses and prophetesses in this state of life unto which it has pleased God to call you, and you are to do your duty here.

And, let me warn you, in this age and in this community you have no summer day's task before you. Too many vestries look with eyes askance at the rector's missionary appeal, and when he ventures to stray into the Foreign field, have great searchings of heart lest the good man has gone stark, staring mad. And too many rectors bow before the blast, and allow the conviction of their souls to be shaken.

You can do much in spiritualizing and deepening the aim of the *men* in the parish, by pointing out to them the forgotten fact that Jesus Christ died and purchased the Church with His own blood, not to roll up generous pew rentals, nor yet to make both ends meet, but to *save souls*. And you can do much valuable work, too, in stiffening the oftentimes too limp backbone of the rector, that the words of his mouth may be a true voicing of the meditation of his heart. For, remember what you are, "The Woman's Auxiliary to the Board of Missions," and you can be an auxiliary, a help to the Missionary Board of the Church, quite as much by your brave words and earnest convictions, as by the alms you give, the subscriptions you solicit, the boxes you prepare. Many a wife, sister, mother, daughter can prevail more by her word in season, than all the resolutions of the House of Bishops in convention assembled. You must *talk* missions and *act* missions and *pray* missions and *work* missions, in season and sometimes out of season.

One of the most generous givers to missions I ever knew, a man of large business interests, said to me, "I never took much stock in missions till my wife talked them into me. Then I began to study them for myself, and now I believe in them as much as anybody." And the children, the growing boys especially, can be trained to missionary giving and working. Little self-denials encouraged, a mite-chest set up in the house, missionary magazines and papers subscribed for, all these things are educators and tend to foster interest in the one great work of the Church. . . .

"Out of the abundance of the heart the mouth speaketh." "Where the treasure is there will the heart be also." Once convert the heart and the pocket will feel the divine thrill. You must have faith, enthusiasm, courage enough, women of the Auxiliary Society, to rebuke a sneer at missions as you would rebuke profanity. The trouble with us all is, that we begin at the wrong end. There is a miseducation in all our religious giving. A pew rent, a pastor's salary, the money paid for music, fuel, light, the contribution to the diocesan fund, are not missionary or charitable giving. "These things ought ye to have done and not to leave the others undone." For all these are matters of business, debts of honor, so to speak, as truly as your butcher's or your grocer's bill. Good music, a tasteful, comfortable church, preaching which is not intolerable, minister to self-enjoyment. All these things are but the mechanism for the work of missions in its broadest, fullest sense. A fine factory, with improved machinery, with the fires in the furnaces and the steam in the boiler, is worse than useless, unless you set the cloth a-weaving through the loom. Without this those looms will simply grind upon and wear out themselves. So a church just begins to work when it is doing something for men outside its own borders. This is true of the smallest mission. I know whereof I speak, for I have been in the work myself. A thorough belief in missions at home and abroad permeating a parish or a diocese, the parish or diocese will easily take care of its own concerns.

One hole in your door is enough. If it is large enough for the cat, the kitten can come in. So if the avenue be large enough for the *world* to enter heart or parish or diocese, you need have no fear of shutting out diocesan or parochial needs. . . .

It is always best, my friends, to look an evil fairly and squarely in the face, to carefully diagnose a disease before we attempt a cure.

The most charitable view of the case seems to me to be this: a lack of information.

and hence a lack of appreciation of the magnitude and the holiness of the work. To disseminate this information, and hence to cultivate this appreciation, must be in large measure the work of this Woman's Auxiliary to the Board of Missions.

TO ALL MEMBERS AND FRIENDS OF THE AUXILIARY.

IN March, 1884, Dr. Harrell arrived in Japan, and from that time he has desired a hospital building to enable him to increase the efficiency of his work. More than a year ago the Auxiliary promised to try to raise \$8,000 of the amount he needs. We had hoped to have the whole sum by the first of last September, but then only \$5,848.36 had been raised. Since that time we have received \$894.52.

The attention of branches of the Auxiliary, particularly in Massachusetts and New York where special efforts in behalf of the hospital are being made, is called to the fact that we still need over \$1,200 to complete our \$8,000; while other branches are urged to contribute more, since it is probable that \$10,000 will hardly be sufficient to cover the entire expense of purchase of land and building.

Read the letter which Dr. Harrell has written, and send an early answer to his appeal, remembering that he gives twice who gives quickly.

THE TOKIO HOSPITAL.

LETTER FROM DR. HARRELL.

No. 48 TSUKIJI, TOKIO,
October 2d, 1885.

I AM sorry to hear you are getting faint-hearted at this late date, after you have so long battled for the hospital, and the end is now almost attained. The Woman's Auxiliary can raise any sum they need; I know they can. I thank you most cordially for all your efforts, and think the ladies have done nobly. You of course do not need that I should tell you this, but I was afraid you thought me ungrateful for the many favors the Auxiliary has shown my work.

In regard to the increased cost of the hospital, the desire of the Committee that the buildings should be in brick of course will raise its cost; and then, again, the rise in the price of land will make the site much more expensive. Bishop Williams wishes this hospital built on or near Koudan, and land there is higher both in price and altitude than in any other part of Tokio. Judge Bingham, our former minister, promised to get the land for us, but as we had no guarantee when the money would be raised, and had no plans of the building to show, we could not make any appeal to the government, nor could Judge Bingham do anything more than make a casual remark about it to the Minister of Home Affairs; conse-

quently no official action was taken, yet Judge Bingham did what he could. The Japanese government would do nothing then, and will do nothing now, until we can show the plans and give security that we will perform exactly what our papers state to be the aim and object of the hospital.

I do not think the cost of the work will be over the estimate first given, unless we are forced to build in brick; and if it is a case of a fine general service building, and no wards, I say give me the wards first and the general service building afterward.

You ask me to write letters that will revive interest in this work. I do not know how to do it. I have written and told of sickness and suffering that could be alleviated and cured if there were only a building to treat the sick in; I have told of sick coming a hundred miles for surgical treatment, that were turned away from our doors with only the cold comfort of sympathy, and with the knowledge that they must die unless operated on; I can tell of little children who die more from neglect when they are ill, than for want of medicine; of improperly fed and unattended sick ones; of the utter want of nursing in a Japanese sickroom; but will this do any good?

I wrote long ago of the extreme poverty

of the lower class Japanese. Why, our teachers receive but ten *yen* monthly, and in many schools less; our policemen only seven or eight *yen*, and common coolies from fifteen to twenty cents daily. All this salary, you may say, in a land where living is so cheap? Two *yen* and a half a month is almost as cheap as they can get nourishing food for—a month's board for \$2.50! Very cheap! But how about the mouths of the little ones that are to be fed? And when one of them falls ill, or the father and support of the family falls ill? It is as I tell you, the sick often die for want of food; and in

this great city of nearly a million inhabitants, there are, I think, not more than one hundred charity beds in its hospitals.

You may wonder why the people of Japan do not do more. I can tell you very plainly; it is because they are not rich themselves. They are trying to help themselves, and there are native doctors that are giving their entire time to the education of Japanese medical men, and to charity, and to the advancement of their people. They are noble, self-devoted men, true patriots and philanthropists. These men are poor, yet they give all they can.

MISSIONARY BOXES.

A PAPER PREPARED BY MRS. S. O. SEYMOUR, OF CONNECTICUT.

It is a fact which none should dispute, that the missionaries of the Church are not objects of charity, but are entitled to a support, whether in money or clothing. A clergyman gives himself to the Lord's work, and believes the word of his Master, that "the laborer is worthy of his hire," and that "they who preach the Gospel, should live of the Gospel."

The responsibility of fulfilling these precepts rests upon the laity; and since one method of accomplishing it, in the Auxiliary, has seemed to be the sending of missionary boxes, and this work falls especially within the province of women, it is wise that the subject should be discussed in all its bearings.

The objections to the system appear practically to be, *first*, the difficulty of devising a system which shall avoid misfits; *secondly*, the impossibility of getting a just valuation of boxes; and *thirdly*, the idea, prompted, of course, by delicacy, that a clergyman may compromise the dignity of his calling, by receiving a missionary box.

The first objection might seem to be done away by a strict adherence to the printed measurements furnished by our secretary. Sometimes, of course, mistakes will occur, as in the case of a clergyman last winter, who, having stated his height to be five feet eight inches, directed that the skirt of his clerical coat from the *waist downward* should be forty-two inches! But an extra letter or two of inquiry and explanation would soon set measurements right, and as a precaution, a five-cent tape

measure might be enclosed in the first communication, to help the missionary's wife, who may lack even this simple appliance of a work-basket.

In regard to the second point—a just valuation of boxes can best be reached by not setting too high a value on their contents, especially upon the second-hand articles. These should always be counted in, but never valued at more than half the original cost. New articles, of course, can be exactly priced, and then, by not putting too high an estimate on labor bestowed, a very just valuation is likely to be reached.

An instance came recently under the writer's observation which proves this. A box was sent from a country parish to a distant branch of the Woman's Auxiliary, for distribution. Its estimated value was sent in a sealed envelope, to the branch society, with the request that they should value the contents, and compare results. This was done, and when the letter was opened, there was found the difference of only *fifty cents* in the two estimates.

As to the expediency of sending missionary boxes, instead of all assistance being given in money, it would seem there could be little question. "Money" indeed "answereth all things," if one is where it can be used; but to a hard-worked woman in some far-away mission station, striving to be wife, mother, servant, seamstress and nurse, all at once, \$150 in gold would hardly bring the actual relief and rest, that the quantity of neatly-made garments, the warm bedding, and the numberless little comforts for the table and sick-room, which may all be put, for this sum, inside a missionary box, would give the

weary house-mother. And then there would be missing the heartsomeness of the gifts, the personality which ought always to surround the contents of a box; the pleasant chat over its preparation; the planning this or that for the different members of the family; the feeling of acquaintance ripening into friendship, as one works at the dresses for the unknown little daughters, or jackets for the sons of the missionary. Then the planning of wonderful surprises, the sending some things not absolutely necessary, but which shall brighten with the uncommon light of luxury, the far-away home, the pathetic gift of some bereaved mother, who, when her own child is taken from her loving arms to those of the Good Shepherd, asks that "the little garments made but never used for her little one now in Paradise, be sent to some missionary's wife;" these, and a thousand other things go to prove that no better way could be devised by which the women of the Church could practically aid the Domestic missionary cause.

There are exceptions to every rule. Occasionally a clergyman receives a box which is not helpful; and a parish society may be sorely tried by the letters they receive, or the unthankful or cold reception their bounty meets with. Some missionary's wife may ask for "embroidered pillow-shams," "pocket-handkerchiefs with a colored monogram;" a parish may send old shoes and worn-out finery to the hard-bestead clergyman; but these cases are extreme, and in nine instances out of ten, the filling a box is most healthful to the society sending it, and its reception a day of thanksgiving in the missionary's home.

And now for the last objection in our list: "Does not a clergyman compromise himself by receiving a missionary box?" A thousand times "No!" No more than every child of earth is compromised by receiving from the "Father of Lights" the sunshine and the dew, the air we breathe, the grateful rain upon the thirsty earth, the flowers and fruits, and every other "good and perfect gift which cometh down from above." Surely the Christian minister, having first sought "the kingdom of God and His righteousness," believing that all necessary things "shall be added," "takes no thought for the morrow," and so may accept as from his heavenly Father, these gifts of God's more prosperous children.

Every generous prompting of the heart to supply a brother's need, comes from God's Spirit working within us. The hard-worked missionary in some far-away field prays for help in time of his necessity. The loving Father inspires some devout woman here at home to devise for this faithful worker in the Lord's vineyard "liberal things."

Does it compromise him more, that his prayer is literally answered, than if, by some fortunate rise in stocks, his dividends were suddenly increased, and *money* came instead?

Sensitive by nature or education a clergyman may be, so that it may embarrass him to receive gifts from strangers gracefully and cheerfully, but never does it compromise his "manhood in Christ Jesus" to be the recipient of Christian bounty. All things come of God; and the gift is from Him, sent through human agency.

And to prove that this is not a woman's conviction alone, let me quote to you the words of a distinguished missionary, himself one of the manliest of men, on this same subject.

"In this service it is rather our glory that we are thus cared for. If other members of the faithful supply our lack, we rejoice and take courage, that they sympathize with us, who are a part of the same body. The labors of faithful women have not only clothed our bodies, but they have likewise been a great strengthening to devout zeal in our souls. How shall we behold others personally unacquainted with us, and who only know our labors by the hearing of the ear, but even by this are led to make sacrifices for us, and yet we ourselves be not moved by it?"

It would seem by this, and many other proofs which might be adduced, that the sending of missionary boxes is an admirable form of Christian liberality; and since for those who differ from us, there is room for many other sorts of Christian activity, while together we will "press on unto perfection" in the art of devising newer or better methods of work, we need not neglect, nor abate our zeal in continuing this scriptural, simple, and very blessed means, of "ministering unto the necessities of the saints."

And of this ministry it is written that "it proceedeth of love which ye have showed for *His Name's sake*."

Do we need any nobler impulse than this, to do our work as women of the Church?

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from September 1st, to December 1st, 1885.

ALABAMA—\$18.64

<i>Anniston</i> —Grace S. S., Foreign.....	
<i>Eutaw</i> —Mrs. Anna Watkins, Foreign.....	6 64
<i>Mrs. Edwin Wilson</i> , Domestic, \$1.50; Foreign, \$1.50.	3 00
<i>Greensboro</i> —St. Paul's, "C. S.".....	1 00
<i>Talladega</i> —St. Peter's, Domestic.....	1 25
<i>Jacksonville</i> —St. Luke's, Domestic.....	1 25
<i>Cross Plains</i> —Mission, Domestic.....	1 25
<i>Montevallo</i> —Mission, Domestic.....	1 25

ALBANY—\$579.14

<i>Albany</i> —St. Paul's, Domestic.....	
<i>Amsterdam</i> —St. Ann's.....	10 00
<i>Ballston Spa</i> —Christ Church.....	20 75
<i>Cooperstown</i> —Christ Church, Indian and Colored.....	18 00
<i>Delhi</i> —St. John's, Domestic, \$37.34; Foreign, \$30.	67 34
<i>Herkimer</i> —Christ Church.....	20 00
<i>Hoosick Falls</i> —St. Mark's, Foreign.....	35 00
<i>Hudson</i> —Christ Church.....	16 11
<i>Mohawk</i> —Grace.....	5 65
<i>Ogdensburg</i> —St. John's, through Wo. Aux., of which Sp. for support of a child in St. Mary's Orphanage, Shanghai, \$30.	
<i>Plattsburgh</i> —Trinity Church.....	
<i>Potsdam</i> —Trinity Church, Indian, \$15.26; Miss Lavinia Clarkson, for "Thomas Streatfeild Clarkson" and "Levinus Clarkson" Scholarships, St. Paul's School, Yankton Agency, \$120.	
<i>Richfield Springs</i> —St. John's, Domestic.....	
<i>Stockport</i> —St. John the Evangelist, Indian.....	
<i>Troy</i> —Ascension, Mrs. F. P. Whitman, Foreign.....	
Christ Church, Colored.....	4 95
Holy Cross S. S., Domestic.....	15 00
St. Barnabas' Chapel, Foreign.....	
St. John's, Domestic.....	
<i>Unadilla</i> —"A Memorial Offering," Sp. for St. Mary's Orphanage.....	

ARKANSAS—\$40.95

<i>Fayetteville</i> —St. Paul's.....	
<i>Mariana</i> —St. Andrew's, Domestic.....	3 00
<i>Phillips Co.</i> —Grace, Domestic.....	2 45
<i>Van Buren</i> —Trinity Church.....	15 00

CALIFORNIA—\$50.00

<i>Pomona</i> —St. Paul's, Domestic.....	
<i>San Francisco</i> —St. Luke's, of which for "Maria Kip" Scholarship, St. Mary's Hall, Shanghai, \$40.	5 00

CENTRAL NEW YORK—\$255.16

<i>Adams</i> —Emmanuel Church, Foreign.....	
<i>Augusta</i> —St. Andrew's, Foreign.....	6 68
<i>Binghamton</i> —Miss Sarah Barnes.....	5 00
<i>Candor</i> —St. Mark's, Foreign.....	3 71
<i>Cazenovia</i> —St. Peter's, Foreign.....	16 54
<i>Harpersville</i> —St. Luke's, Foreign.....	85

<i>Holland Patent</i> —St. Paul's, Foreign.....	1 10
<i>Oriskany Falls</i> —Church of the Good Shepherd, Foreign.....	1 34
<i>Osceola</i> —Christ Church, Foreign.....	3 50
<i>Evangelists'</i> , Foreign.....	4 12
<i>Rome</i> —Zion, Foreign, \$7.95; "Helping Hand" Scholarship, Emma Jones School, \$40.	47 95
<i>Skaneateles</i> —St. James', Foreign.....	10 41
<i>Syracuse</i> —Grace, Foreign.....	6 05
<i>St. James'</i> , Foreign.....	1 00
<i>St. Paul's</i> , for "Yan Yung" Scholarship, Bridgeman Memorial School.....	40 00
<i>Mrs. E. N. Westcott</i>	1 00
<i>Utica</i> —Calvary S. S., Foreign.....	7 00
Grace, through Wo. Aux., for Tokio Hospital.....	25 00
<i>Waterloo</i> —St. Paul's, through Wo. Aux., Sp. to purchase books for Schools in Georgia.....	20 00
<i>Watertown</i> —Trinity Church, Foreign.....	50 00
<i>Miscellaneous</i> —Third Missionary District, through Wo. Aux., Sp. for Domestic Contingent Fund.....	6 91
CENTRAL PENNSYLVANIA—\$626.67	
<i>Bellefonte</i> —St. John's S. S.....	12 50
<i>Chambersburg</i> —"B.", Domestic, \$7; Foreign, \$3.	10 00
<i>Drifton</i> —St. James', Foreign.....	141 41
<i>Harrisburg</i> —St. Stephen's, "Mrs. B.", Domestic, \$10; Foreign, \$10.	20 00
<i>Johnstown</i> —St. Mark's, Domestic, \$4.40; Cuba, \$5.	9 40
<i>Lebanon</i> —St. Luke's, Domestic, \$142.66; Foreign, \$29.65.	172 31
<i>Mauch Chunk</i> —St. Mark's, Indian, \$21.96; Colored, \$22.	43 96
<i>Montoursville</i> —Church of Our Saviour.....	5 00
<i>Muncy</i> —St. James', Domestic.....	13 19
<i>Sayre</i> —Church of the Redeemer, Domestic.....	3 90
<i>Wellsville</i> —St. Paul's, Domestic.....	25 00
<i>Wilkes Barre</i> —St. Stephen's S. S., for four "St. Stephen's" Scholarships as follows: Orphan Asylum, Cape Palmas, \$50; High School, Cavalla, \$40; Baird Hall, \$40; Jane Bohlen Memorial School, \$40.	170 00
CHICAGO—\$404.20	
<i>Chicago</i> —Ascension, Mrs. R. M. Watson, through Wo. Aux.	
Grace, "Family of Mrs. W. G. H.", thro' Wo. Aux.....	1 00
<i>St. Clements'</i> Domestic.....	10 00
<i>Trinity Church</i> , Domestic, \$94.25; Colored, \$22.85; Sp. for Bishop Brewer, \$125; through Wo. Aux., for stipend of Rev. A. Brown, \$62.50.	20 00
" L. " for "Williams" Scholarship, Cape Mount School.....	304 60
<i>Galena</i> —Grace.....	25 00
<i>La Grange</i> —Emmanuel Church, through Wo. Aux.....	6 85
<i>Miscellaneous</i> —Offering at Semi-Annual Meeting in Trinity Church, Chicago, Foreign.....	16 75
	20 00

ACKNOWLEDGMENTS.

CONNECTICUT—\$1,108.64

<i>Bethany</i> —Christ Church, through Wo. Aux., for Miss Barr's salary.	4 79
<i>Bethel</i> —St. Thomas'.	25 86
<i>Birmingham</i> —St. James', Sp. for Bishop Paddock's educational work.	25 44
<i>Branford</i> —Trinity Church.	33 12
<i>Bridgeport</i> —Christ Church.	12 59
<i>Clinton</i> —Holy Advent, through Wo. Aux.	5 00
<i>Cheshire</i> —St. Peter's.	20 00
<i>East Haddam</i> —St. Stephen's, Domestic, \$20.53; S. S., for Scholarship, St. John's School, Cheyenne Agency, \$30.	50 53
<i>Fair Haven</i> —St. James', Colored.	15 00
<i>Guilford</i> —Christ Church, Foreign.	15 00
<i>Hamden</i> —Grace.	7 50
<i>Hartford</i> —Trinity Church, Indian, Dr. G. P. Davis, Domestic, \$25; Foreign, \$25; Indian, \$25.	126 75
<i>Hawleyville</i> —St. Paul's S. S.	75 00
<i>Litchfield</i> —St. Michael's, Domestic, \$30; "A Lady," for work among Colored people in North Carolina, \$5.	35 00
<i>Meriden</i> —St. Andrew's, Domestic.	85 35
<i>Middletown</i> —Church of the Holy Trinity, of which Domestic, \$100; Foreign, \$50; "A Member," through Wo. Aux., for Cuba, \$10.	191 68
Mrs. John Binney, for Miss Carter's expenses	1 10
<i>Naugatuck</i> —St. Michael's, Domestic.	20 00
<i>New Haven</i> —St. Thomas' S. S., Sp. for Scholarship in St. Mark's School, Salt Lake City, Woman's Church Missionary Association, through Wo. Aux., for Miss Barr's salary.	40 00
Through Wo. Aux., for subscription to YOUNG CHRISTIAN SOLDIER.	36 73
<i>New London</i> —St. James', Domestic, \$22.50; Foreign, \$22.50; Miss Carter's expenses, \$3.25.	5 00
<i>Northfield</i> —Trinity Church.	48 25
<i>North Haven</i> —St. John's, Foreign, \$15; Domestic, \$15.	1 80
<i>Norwich</i> —Christ Church, through Wo. Aux., St. Andrew's, Domestic.	30 00
Trinity Church, of which "In Memory of Dear Bessie," through Wo. Aux., toward salary of Missionaries, \$5.	2 47
Miss C. L. Thomas, for Miss Carter's expenses.	17 54
<i>Pomfret</i> —Christ Church.	42 09
<i>Sandy Hook</i> —St. John's, Domestic.	4 17
<i>South Glastonbury</i> —St. Luke's, Domestic.	9 50
<i>Stamford</i> —St. John's, Sp. for Scholarship at Ogden, \$40; Miss Carter's expenses, \$10.	50 00
<i>Stratford</i> —Mrs. Austin, Domestic.	10 00
<i>Thomaston</i> —Trinity Church.	22 63
<i>Wallingford</i> —St. Paul's, Domestic, \$10; Foreign, \$10.	20 00
<i>Miscellaneous</i> —Litchfield Archdeaconry, meeting of Wo. Aux., at Winsted, Sp. for Domestic Contingent Fund.	72 00

DELAWARE—\$136.63

<i>Christiana Hundred</i> —Christ Church, Foreign, of which 5 cent collection, \$37.	2 41
<i>Claymont</i> —Ascension, Colored.	6 00
<i>Georgetown</i> —Rev. G. W. Johnson, Domestic.	50
<i>New Castle</i> —Immanuel Church, through Wo. Aux.	40 00
<i>Smyrna</i> —St. Peter's.	57
<i>Miscellaneous</i> —Branch Wo. Aux. meeting in Trinity Chapel, Wilmington, Sp. for Domestic Contingent Fund, \$7.86; Sp. for Tokio Hospital, \$7.86.	1 00

EAST CAROLINA—\$27.57

<i>Aurora</i> —Mission.	1 00
<i>Beaufort Co.</i> —Zion, Domestic.	1 00
<i>Boyton</i> —Mission.	1 00
<i>Kingston</i> —St. Mary's, Domestic.	1 00
<i>Lenoir Co.</i> —Holy Innocents, Domestic.	1 00
<i>Pitt Co.</i> —St. John's, Domestic.	1 00
<i>Snow Hill</i> —Mission, Domestic.	1 00
<i>Trenton</i> —Mission, Domestic.	1 00
<i>Wilmington</i> —St. Paul's.	18 00

EASTON—\$27.58

<i>Caroline Co.</i> —St. Mary's.	5 25
<i>Cecil Co.</i> —Trinity Church.	4 76
<i>Kent Co.</i> —Emmanuel Church.	7 25
<i>Talbot Co.</i> —All Saint's Parish.	10 32

FOND DU LAC—\$61.65

<i>Ashland</i> —St. Andrew's.	7 45
<i>Bayfield</i> —Christ Church.	5 30
<i>Fond du Lac</i> —St. Paul's Cathedral.	28 01
<i>Green Bay</i> —Christ Church, Domestic.	13 00
<i>Marinette</i> —St. Paul's.	4 63
<i>Oneida</i> —Hobart.	3 26

GEORGIA—\$8.35

<i>Marietta</i> —"H.", for Indian.	1 00
<i>St. Simon's Island</i> —Christ Church, Domestic.	7 35

INDIANA—\$155.11

<i>Auburn</i> —Holy Innocents', Domestic.	2 00
<i>Evansville</i> —Holy Innocents' St. Paul's, of which Rev. Mr. Morris, for Miss Carter's expenses, \$3.30.	8 80
<i>Garrett</i> —Emmanuel Church, Domestic.	18 60
<i>Indianapolis</i> —Christ Church, of which through Wo. Aux., Sp. for salary of teacher at Logan, Utah, \$25; "A Member," Domestic, \$5.	2 00
Grace.	35 04
Holy Innocents'.	2 62
St. George's Mission.	3 66
St. Paul's.	3 51
Meeting of Wo. Aux.	4 50
<i>Jeffersonville</i> —St. Paul's, of which through Wo. Aux., \$5.	12 23
<i>Lima</i> —St. Mark's, Domestic.	11 75
<i>Madison</i> —Christ Church, through Wo. Aux., Domestic.	1 25
<i>New Albany</i> —St. Paul's.	15 00
<i>South Bend</i> —Miss Eddy, through Wo. Aux., Sp. for Tokio Hospital.	8 00
<i>Terre Haute</i> —St. Stephen's, of which for Miss Carter's expenses, \$1.20.	1 00
<i>Vincennes</i> —St. James'.	11 20
<i>Worthington</i> —St. Matthew's, Domestic.	4 85
	9 00

IOWA—\$84.23

<i>Cedar Falls</i> —St. Luke's, Rev. Dr. Lloyd and family, Domestic.	5 00
<i>Clinton</i> —St. John's, Foreign.	10 00
<i>Cresco</i> —Grace, Domestic.	4 00
<i>Des Moines</i> —Church of the Good Shepherd, Domestic.	1 21
<i>Dyersville</i> —Christ Church, Domestic.	6 00
<i>Emmetsburg</i> —Trinity Church, Domestic.	9 12
<i>Farley</i> —St. George's, Domestic.	6 00
<i>Lyons</i> —Grace, Domestic.	5 00
<i>Nashua</i> —St. Mark's, Domestic.	3 00
<i>Newton</i> —St. Stephen's.	4 00
<i>Oskaloosa</i> —St. James', Domestic.	10 00
<i>Ottumwa</i> —St. Mary's, Domestic.	11 00
<i>Sac City</i> —Trinity Church.	2 00
<i>Sheldon</i> —St. Mark's, Missionary and family, Domestic, \$2.50; Foreign, \$2.50.	5 00
<i>Waverly</i> —St. Andrew's, Domestic.	2 90

KANSAS—\$11.00

<i>Hiawatha</i> —Mission, Domestic.	2 00
<i>Leavenworth</i> —St. John's.	6 00
<i>Williamsburg</i> —St. Barnabas', Domestic.	3 00

KENTUCKY—\$178.95

<i>Henderson</i> —St. Paul's, Domestic.	15 00
<i>Lexington</i> —Christ Church.	26 20
<i>Louisville</i> —Grace.	2 75
St. Andrew's, W. A. Robinson, for "W. A. Robinson, Jr., Memorial" Scholarship, Cape Mount, \$25; S. S., for "St. Andrew's S. S." Scholarship No. 1, Cape Mount, \$25.	50 00
Mr. C. H. Petteet, for "W. F. Petteet" Scholarship, Cape Mount.	25 00
St. Paul's, through Wo. Aux., Sp. for Domestic Lending Library.	5 00

<i>Versailles</i> —St. John's, through Wo. Aux., Sp. for Tokio Hospital.....	10 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Tokio Hospital.....	45 00

LONG ISLAND—\$1,299.10

<i>Astoria</i> —Church of the Redeemer, of which Sp. for Rev. E. Joyner's work, \$25.....	60 51
<i>Brooklyn</i> —Christ Church, Rev. Dr. Bancroft. (<i>Heights</i>)—Grace Parish, Mite Chests.....	100 00
Church of Holy Trinity, Domestic, \$213.23; Foreign, \$213.23.....	24 32
St. Ann's, Woman's Missionary Aid Committee, Foreign.....	436 46
St. James' S. S., Sp. for Jaffa.....	153 50
St. Mark's, through Wo. Aux., for freight to China.....	2 00
(South)—St. Paul's.....	10 00
Mr. G. A. Jarvis, of which "In Memory of Rev. C. C. Hoffman" for Africa, \$50.....	100 00
St. John's Hospital Children, through Wo. Aux., Sp. toward support of a child in St. Mary's Orphanage.....	10 00
Willow St. S. S., Sp. for slate and for roof of House of Rest, Charleston, S. C.....	1 00
<i>Huntington</i> —St. John's.....	15 15
<i>Jamaica</i> —Grace.....	51 61
<i>Little Neck</i> —Zion, Colored, \$86.60; Sp. for Rev. W. E. Webb, for education of Colored people, \$25.....	111 60
<i>Maspeth</i> —St. Saviour, Domestic.....	73 75
<i>Newtown</i> —St. James', through Wo. Aux., for Widows and Orphans' Fund.....	20 00
<i>Rockaway</i> —Trinity Church, Domestic, \$33.51; Foreign, \$38.19; Indian, \$10.....	66 70
<i>Smithtown</i> —St. James', Domestic.....	7 50
<i>Miscellaneous</i> —"M. M. M.", Sp. for Rev. Sherman Coolidge toward building house.....	30 00
Branch Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00
Miss L. S. Gilbert, through Wo. Aux.....	5 00

MAINE—\$156.56

<i>Augusta</i> —St. Mark's, Domestic, \$20; Foreign, \$20.....	40 00
<i>Brunswick</i> —St. Paul's, of which S. S., Domestic, \$1.....	5 35
<i>Eastport</i> —Christ Church.....	5 01
<i>Houlton</i> —St. John's, Domestic, \$10; Foreign, \$5.....	15 00
<i>New Castle</i> —St. Andrew's.....	1 12
<i>Portland</i> —St. Luke's Cathedral.....	73 75
<i>Troy</i> —Mrs. L. W. Hobart.....	5 20
<i>Waterville</i> —St. Mark's, Domestic.....	10 00
<i>Wiscasset</i> —St. Philip's.....	1 13

MARYLAND—\$686.76

<i>Allegany Co.</i> —St. George's.....	10 25
<i>Anne Arundel Co.</i> —St. Anne's, Domestic.....	86 30
<i>Baltimore</i> —Ascension, Sp. for Bishop Dunlop, \$25; Sp. for Old Green Hill Church, Wimicomico, Easton, \$15; Sp. for St. Paul's of Berlin, Md., \$10; Sp. for Rev. W. G. W. Smith, for Church at La Grange, Texas, \$15	
Emmanuel Church, "Ladies," for "A. M. Randolph" Scholarship, South Dakota.....	
Grace, Domestic, \$150; through Wo. Aux., for Miss Ives' salary, \$10; Mrs. Marriot, Sp. for Rev. Mr. Campbell's work, \$6	
St. Mark's, Domestic, \$3; Foreign, \$1.45.....	
St. Paul's, Domestic.....	
Indian Aid Association, for Miss Ives' salary.....	
<i>Baltimore Co.</i> —Driggs children, Sp. for Christmas gifts, for Day Schools, Wuchang Trinity Church, Townsontown.....	
<i>D. C., Washington</i> —Epiphany, Rev. Alex. Shiras.....	
Holy Cross, Domestic, \$18.50; S. S., Foreign, \$7.43.....	
"Mrs. M. A. A.", Indian.....	
<i>Frederick Co.</i> —All Saints', Miss A. C. Hilleeny, Domestic, \$3.40; 5 ct. collection, Foreign, \$58.50; Indian, \$22.....	
<i>Harford Co.</i> —Christ Church, Mite Society, Foreign.....	
St. Mary's, through Wo. Aux., Sp. for	

Domestic Lending Library, \$3; Miss R. C. Webster, Sp. for Tokio Hospital, \$1.....	4 00
<i>Howard Co.</i> —Christ Church.....	3 00
<i>Howard and Anne Arundel Co's</i> —Trinity Church, for China and Japan.....	50 00
<i>Prince George Co.</i> —St. Paul's Parish, St. Mary's Guild.....	9 50
St. Matthew's Parish, Domestic.....	35 00
MASSACHUSETTS—\$1,249.85	
<i>Amherst</i> —Grace, Domestic.....	16 20
<i>Auburndale</i> —Church of the Messiah, "M. B. H.", through Wo. Aux., Sp. for Tokio Hospital.....	10 00
<i>Boston</i> —Emmanuel Church, through Wo. Aux., for Africa, \$50; Mrs. Morgan's salary, \$1.....	51 00
Church of the Good Shepherd, through Wo. Aux., Indian.....	1 00
(South)—Grace.....	10 00
Church of the Messiah, through Wo. Aux., Indian.....	1 00
(South)—St. Matthew's, through Wo. Aux., Sp. for Tokio Hospital.....	17 51
(Roxbury)—St. James', Domestic.....	47 98
(Highlands)—St. John's, through Wo. Aux., books for Mrs. Laning, 50 cts.; for Mrs. Brierley, for a specific use, 50 cts; "A Member," for "Lucy Lee Chickering Memorial" Scholarship, Cape Mount, \$25.....	26 00
(Charlestown)—St. John's, Domestic.....	35 89
(Jamaica Plains)—St. John's, for Bishop Hare's work, \$50; Bishop Whipple's work, \$50.....	100 00
St. John the Evangelist, Domestic.....	40 85
(Dorchester)—St. Mary's, through Wo. Aux., Indian.....	3 50
(South)—St. Matthew's, "A Member," through Wo. Aux., Sp. for Enmegahbowh's grandchildren.....	2 00
St. Paul's, through Wo. Aux., for Mrs. Payne's salary, \$5; "A Member," Sp. for "Carrie Louise Paddock" Scholarship, St. Mark's School, Salt Lake City, \$20.....	25 00
Trinity Church, for Mrs. Payne's salary, \$8; Sp. for Tokio Hospital, \$5; "A Member," for "Margaret D. Carter" Scholarship, St. Agnes' School, Osaka, \$20; "A Member," Sp. for Enmegahbowh's grandchildren, \$5; "A Member," Sp. for books for Mrs. Laning, \$1.....	39 00
Mr. H. W. Nelson, Domestic.....	40 00
"A. L. B.", Sp. for Rev. P. McD. Bleeker, to aid St. John's School, Utah.....	25 00
<i>Brookline</i> —St. Paul's, through Wo. Aux., for "St. Paul's" Scholarship, Emma Jones School.....	50 00
<i>Cambridge</i> —St. James', Sp. for Bishop Brewster, \$42.99 through Wo. Aux., Sp. for Tokio Hospital, \$5; Sp. for Insurance dues, Rev. T. S. Tyng, \$12.50; "Apthorpe" Scholarship, St. Agnes School, Osaka, \$10.....	70 49
St. Peter's, through Wo. Aux., for "Apthorpe" Scholarship, St. Agnes School, Osaka.....	10 00
Rev. W. Lawrence.....	50 00
Dedham—Church of the Good Shepherd, through Wo. Aux., for "Good Shepherd" Scholarship, Emma Jones School.....	10 00
St. Paul's, through Wo. Aux., for Cape Mount School.....	1 00
<i>Fitchburg</i> —Christ Church, Indian and Colored.....	11 00
<i>Greenfield</i> —St. James', Domestic, \$16.58; Foreign, \$6.13.....	22 71
<i>Holyoke</i> —St. Paul's, Indian.....	11 67
<i>Lawrence</i> —Grace, Foreign, \$10.71; "Grace" Scholarship, St. Timothy's School, Osaka, \$40.....	50 71
<i>Lenox</i> —Trinity Church, Foreign.....	80 00
<i>Marblehead</i> —St. Michael's.....	110 61
<i>Melrose</i> —Trinity Church, Foreign.....	9 12
<i>New Bedford</i> —Grace, Domestic.....	65 76
<i>Newton</i> —Grace, through Wo. Aux., Indian, ("Lower Falls")—St. Mary's, through Wo. Aux., Sp. for Tokio Hospital, \$2.85; Indian, \$2.....	2 00
<i>Pittsfield</i> —"E. S. N.", for Rev. P. C. Zotom's salary.....	4 85
	20 00

ACKNOWLEDGMENTS.

Plymouth—Christ Church, through Wo. Aux., Indian.....
Quincy—Christ Church, Mite Chests, Domestic.....
Stockbridge—St. Paul's, Colored, \$35.50; "All Saints' Day" Scholarship, St. Paul's School, Yankton, \$60; through Wo. Aux., Indian, \$25
Miscellaneous—Branch Wo. Aux., "Miss S." of South Orange, N. J., for "Mary Kent" Indian Scholarship, \$30; Sp. for subscription to YOUNG CHRISTIAN SOLDIER, \$2.50....
S. S. Penny Collection, through Wo. Aux., Sp. for the bell at the Rev. J. W. Cook's Mission Station.....

MICHIGAN—\$226.67

Alpena—Trinity Church.....
Detroit—Emmanuel Church, through Wo. Aux., for Miss Riddick's salary.....
Church of the Holy Trinity, "M. N. W.", Domestic.....
St. John's, through Wo. Aux., for Miss Riddick's salary, \$37.50; Mrs. Jennings' stipend, \$22.50; Sp. for Scholarship, Reno, Nevada, \$12.50.....
St. Paul's, through Wo. Aux., Mrs. McGraw, for Miss Riddick's salary, \$8; "Osaka Band," for "Jane Stewart" Scholarship, St. Agnes' School, Osaka, \$40.....
Clinton—Mrs. F. A. Tuttle, through Wo. Aux., for Miss Riddick's salary.....
Fenton—St. Jude's.....
Mackinac Island—Trinity Church, of which S. S., \$1.01.....
Monroe—Trinity Church, Domestic.....
Ontonagon—Ascension, Domestic.....
Miscellaneous—Through Wo. Aux., Sp. for Tokio Hospital.....

MINNESOTA—\$49.80

Cambridge—Mission, Domestic.....
Furibault—St. Mary's Hall, "Darlington Missionary Society," for "Cornelia Whipple" Scholarship, St. Mary's Hall, Shanghai.....
Wells—Church of the Nativity, Foreign.....

MISSISSIPPI—\$7.55

Vaiden—St. Clement's, Domestic.....
Winona—Immanuel Church, Domestic, of which "Mrs. E. E. F.", \$2

MISSOURI—\$51.87

Butler—St. Mark's, Domestic.....
Fayette—St. Mary's, Domestic.....
Independence—Trinity Church, Domestic.....
Jefferson City—Grace, Domestic.....
Lee's Summit—St. Paul's, Domestic.....
Nevada—All Saint's, Domestic.....
Pleasant Hill—Calvary, Domestic.....
St. Louis—Christ Church, Sp. for Rev. A. W. Mann.....
Wurzburg—Rev. W. H. D. Hatton, for Japan.....
Miscellaneous—Branch Wo. Aux., Sp. for Domestic Contingent Fund.....

NEBRASKA—\$3.00

Central City—Christ Church, Domestic.....

NEW HAMPSHIRE—\$186.66

Charlestown—St. Luke's, Domestic.....
Concord—St. Paul's, Domestic, \$12; Foreign, \$9.....
St. Paul's School Chapel, Domestic.....
Drewsville—St. Peter's, Foreign.....
Hanover—St. Thomas', Domestic, \$4; through Wo. Aux., Sp. for Tokio Hospital, \$1.....
Keene—St. James', through Wo. Aux., of which Sp. for Tokio Hospital, \$5.....
Portsmouth—St. John's, through Wo. Aux., Domestic.....
Salmon Falls—Christ Church, through Wo. Aux., Domestic.....
Sugar Hill—.....

1 00	<i>Tilton</i> —Trinity Church.....	4 00
9 00	<i>Wolboro Junction</i> —St. John the Baptist, of which J. H. Garvin, Foreign, \$1; "A Friend," Sp. for Building Fund, St. Mary's Orphanage, Shanghai, \$5.50; "J. W." for Bishop Ferguson's work, \$3	13 50
120 50	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Tokio Hospital, \$4.50; Domestic, \$5.78	10 28

NEW JERSEY—\$897.07

32 50	<i>Asbury Park</i> —Trinity Church, Indian, \$5; Foreign, \$5; "A Lady," Sp. for Rev. Mr. Sayres' work, \$25	35 00
15 00	<i>Atlantic City</i> —"Mrs. J. C.", Domestic..... <i>Camden</i> —Mrs. T. A. Tibball, Sp. for Rev. Sherman Coolidge.....	5 00
21 00	<i>Elizabeth</i> —St. John's, Domestic..... <i>Mrs. Alice De Hart Ogden</i>	296 63
10 00	<i>Fair Haven</i> —Holy Communion Chapel..... <i>Fairview</i> —Trinity Church.....	4 50
10 00	<i>Florence</i> —St. Stephen's, of which through Wo. Aux., Sp. toward endowment of child's cot in "Fanny C. Paddock Memorial" Hospital, \$4	6 00
72 50	<i>Lakewood</i> —All Saint's, Domestic, \$10; Foreign, \$10	20 00
	<i>Moorestown</i> —Trinity Church, Foreign	25 00
	<i>Mount Holly</i> —Trinity Church, Domestic, \$10; Foreign, \$10; Mrs. A. Crawford, \$18; Miss Alice Brown, \$12	45 00
5 00	<i>New Brunswick</i> —Christ Church, Domestic.....	43 39
4 00	<i>Plainfield (North)</i> —Holy Cross, Domestic	25 00
19 04	<i>Princeton</i> —Trinity Church, Domestic, \$10; "L. D. L." Domestic, \$50; Foreign, \$50; Wo. Aux., for "Louise C. Tuthill" Scholarship, Bridgeman Memorial School, \$40	150 00
12 25	<i>Rahway</i> —St. Paul's Guild, Domestic, \$10.75; S. S. \$22.41	33 16
22 88	<i>Salem</i> —St. John's, Indian	21 85
5 00	<i>Shrewsbury</i> —Christ Church, Domestic, \$18.71; through Wo. Aux., Sp. for Domestic Lending Library, \$1	19 71
1 80	<i>Somerville</i> —St. John's, Mrs. Hoppock, for Cuba	10 00
40 00	<i>Trenton</i> —Trinity Church, Domestic, \$25.46; Foreign, \$6.37	31 83
8 00	<i>Miscellaneous</i> —"A Friend," through Wo. Aux., Sp. for Bishop Brewer's Hospital	10 00

2 90 NEW YORK—\$5,012.93

4 65	<i>Armonk</i> —St. Stephen's, Foreign	3 00
	<i>Bedford</i> —St. Matthew's, Foreign	36 30
5 80	<i>Clifton</i> —St. John's, Sp. for personal benefit of Rev. W. A. Fair, \$41; through Wo. Aux., for Miss Williamson's salary, \$19.75; Sp. for Tokio Hospital, \$19.75	80 50
1 15	<i>Dobb's Ferry</i> —Zion, through Wo. Aux., for salary of a lady in China	20 00
5 00	<i>Dutchess Co.</i> —Branch Wo. Aux., offering at annual meeting in Trinity Church, Madalin Guymard—"Cash"	19 25
3 00	<i>Haverstraw</i> —Trinity Church, Domestic	20
95	<i>Marlborough</i> —Christ Church, Domestic	3 97
5 00	<i>Matteawan</i> —St. Luke's, Domestic, \$41.18; Foreign, \$23.58	3 10
2 50	<i>New Brighton</i> —Christ Church, through Wo. Aux., for Miss Williamson's salary, \$22.32; Sp. for Tokio Hospital, \$22.33	64 76
1 62	<i>New York—Calvary</i> , Foreign Mission Association, for St. Luke's Hospital, Shanghai, Miss Chace, \$10; Mr. B. F. Lee, \$10; Miss A. Lee, \$10; Mr. W. H. Lee, \$10	44 65
3 00	Calvary Chapel, Chinese School, for China, \$11.65; through Wo. Aux., Sp. for St. Mary's Orphanage, \$29.55; Sp. for Indian Church in North Dakota, \$23.20	40 00
4 53	Grace, of which Indian Missions in South Dakota, \$506.37; Sp. for Indian Missions in North Dakota, \$100; Miss Laight, Domestic, \$10; through Wo. Aux., for Scholarship, Haiti, \$115; Miss Purple's salary, \$50	64 40
21 00	Grace Chapel, Indian Missions in South Dakota, \$19.02; Rev. J. M. McBride's stipend, \$75	788 62
100 00	Heavenly Rest, per "D. P. M.", of which Domestic, \$300; Foreign, \$200	94 02
4 48	Holy Apostles', through Wo. Aux., for Miss Baker's salary	550 00
5 00		44 63
10 00		
1 00		
22		
12 65		

(<i>Harlem</i>)—Church of the Holy Trinity, Domestic.....	75 00	<i>Charlotte</i> —St. Peter's, through Wo. Aux., Sp. for Scholarship, Logan, Utah	10 00
Church of the Nativity, Domestic.....	4 32	<i>Flat Rock</i> —St. John's, Domestic.....	15 54
St. Andrew's, Domestic.....	137 75	<i>Hickory</i> —Ascension.....	5 00
St. Clement's.....	27 30	<i>Hillsboro</i> —St. Matthew's, Domestic, \$2.50;	
St. Esprit, Domestic, \$15; Foreign, \$15.....	30 00	Foreign, \$2.50.....	5 00
St. John the Evangelist, through Wo. Aux.....	6 00	<i>Pittsboro</i> —St. James'.....	2 00
St. Luke's Hospital.....	97 50	<i>Salisbury</i> —Miss Alice L. Snyder.....	8 00
St. Michael's, through Niobrara League, Indian.....	43 75		
St. Peter's, through Wo. Aux., Tokio Hospital.....	10 00	NORTHERN NEW JERSEY—\$925.60	
St. Thomas', through Wo. Aux., for Mrs. Brierley's salary.....	19 64	<i>Bergen Point</i> —Trinity Church, Foreign, \$10.51; "A Member," through Wo. Aux., Sp. for Scholarship, Salt Lake City, \$10.....	50 51
St. Timothy's, Domestic, \$50; "A Friend," through Niobrara League, Sp. for Rectory for St. Elizabeth's Church, Dakota, \$25; Sheltering Arms Children, Colored.....	75 00	<i>Greenville</i> —Grace, S. S., Domestic.....	3 00
"L. H. O." Domestic.....	12 45	<i>Jersey City</i> —St. Matthew's, Colored.....	4 62
"O. W. O." Domestic, \$200; Foreign, \$100.....	200 00	<i>Madison</i> —Grace, Domestic.....	68 00
Mrs. J. J. Astor, through Niobrara League, Sp. to finish St. Elizabeth's Church, Dakota Niobrara League, Sp. for St. Elizabeth's Rectory, Dakota.....	300 00	<i>Montclair</i> —St. Luke's, Domestic, \$153.89; Rev. F. B. Carter, through Wo. Aux., Sp. for Domestic Lending Library, \$10.50.....	164 33
Mrs. W. L. Andrews, for "Theodore Crane Andrews" Scholarship, Hope School	150 00	<i>Morrisstown</i> —Church of the Redeemer, Domestic, \$115.62; Foreign, \$123.62.....	239 24
Mrs. Jonathan Edwards, through Niobrara League, Sp. for bell for St. Elizabeth's Church, Dakota.....	98 00	Mrs. J. B. Halsey.....	3 50
Mr. E. H. Dougherty.....	60 00	<i>Orange</i> —Grace, of which Mrs. F. C. Henderson, Sp. for support of a child in St. Mary's Orphanage, \$15; S. S., for "Hobart" Scholarship, St. John's School, South Dakota, \$30	159 87
Miss A. Keteltas, Domestic, \$10; Foreign, \$10; Indian, \$10.....	50 00	St. Mark's.....	152 47
Mrs. Ward, through Niobrara League, Indian.....	10 00	<i>Rutherford</i> —Grace, Domestic.....	17 00
Mr. M. P. Dayton, Domestic.....	5 00	<i>Tenafly</i> —Atonement, Domestic.....	33 00
Miss E. B. Totten, Domestic.....	2 00	<i>Miscellaneous</i> —League, through Wo. Aux., Sp. for Scholarship, Columbia, S. C., "Anonymous," Domestic.....	25 00
<i>Nyack</i> —Grace.....	49 10		5 00
<i>Philipstown</i> —St. Philip's, Foreign	34 77	OHIO—\$599.38	
<i>Poughkeepsie</i> —Holy Comforter, "A. B. C.", through Wo. Aux., Sp. for Domestic Lending Library.....	1 00	<i>Akron</i> —St. Paul's, through Wo. Aux., for "Bishop Bedell" and "Julia Bedell" Scholarships, St. John's College.....	20 00
Branch Wo. Aux., for Cuba, \$1; Sp. for House for Rev. Sherman Coolidge, \$62.28.....	63 28	<i>Cleveland</i> —All Saints', Foreign, \$3.53; Domestic, \$3.52	
<i>Rhinecliff</i> —Ascension, Domestic, \$6.60; Foreign, \$9.49.....	16 09	Church of the Good Shepherd, Foreign.....	
<i>Richmond</i> —St. Andrew's, through Wo. Aux., for Miss Williamson's salary, \$11.20; Sp. for Tokio Hospital, \$11.20.....	22 40	St. Paul's, Domestic, \$63; Foreign, \$109.35; Sp. to rebuild Church at Cambridge, Md., \$25; Sp. for building Church at La Grange, Texas, \$25; through Wo. Aux., for "Bishop Bedell" and "Julia Bedell" Scholarships	
<i>Rye</i> —Christ Church, through Niobrara League, for "Sarah Adams Buckley" Indian Scholarship, \$60; Sp. for Rev. B. Babbitt's work, \$70.40; Sp. for Freight on box to China, \$6.04; Mrs. W. Van Rensselaer, for "Frances Shirley Erving" Scholarship, St. Margaret's School, \$40; Mrs. W. Eddy for "Arthur Lothrop Eddy" Scholarship, Bishop Boone Memorial School, \$20.....	196 44	St. John's College, \$20.....	
<i>Sing Sing</i> —Trinity Church.....	44 50	Mrs. Cyrus Bates, for Miss Carter's expenses.....	243 35
<i>Staatsburg</i> —St. Margaret's, Domestic, \$12.75; Foreign, \$16.81.....	29 56	Miss Collins, for Miss Carter's expenses.....	11 00
<i>Wappinger's Falls</i> —Zion, Foreign.....	50 00	<i>Gambier</i> —Church of the Holy Spirit, through Wo. Aux., for Colored Schools in Georgia.....	5 00
<i>West Brighton</i> —Ascension, through Wo. Aux., for Miss Williamson's salary, \$18.75; Sp. for Tokio Hospital, \$18.75.....	37 50	<i>Mansfield</i> —Grace, Domestic, \$7.28; Foreign, \$4; Children's Missionary Society, through Wo. Aux., Sp. for Bishop Faddock Boys' School, \$3.....	50 00
<i>Yonkers</i> —St. John's, through Wo. Aux., Foreign, \$6; "Virginia Clark" Scholarship, Emma Jones School, \$10.....	12 00	<i>Mt. Vernon</i> —St. Paul's, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College, \$10; S. S., Sp. for St. Mary's Orphanage, \$24.65.....	34 65
St. Paul's, "E. B.," through Wo. Aux., Sp. for "Sophia B. Collins Memorial" Bed, Wuchang Hospital.....	1,000 00	<i>Monroeville</i> —Zion, Domestic.....	12 00
<i>Miscellaneous</i> —"B.", Foreign.....	40 00	<i>Painesville</i> —St. James', Domestic, \$35.80; Rev. Mr. Phelps, for Miss Carter's expenses, 80 cts.....	36 60
"X," Domestic.....	25 00	<i>Sandusky</i> —Grace, of which through Wo. Aux., for Colored Schools in Georgia, \$10.....	33 65
"A Lady," through Wo. Aux., for "Harriet Schuyler" Scholarship, Cape Mount School.....	7 00	<i>Steubenville</i> —St. Paul's, through Wo. Aux., for Colored Schools in Georgia, \$5; "Bishop Bedell" Scholarship, St. John's College, \$10.....	15 00
Mrs. C. A. Peabody, through Wo. Aux., Sp. for Domestic Contingent Fund, \$5; Sp. for Domestic Lending Library, \$2.....	7 00	<i>Toledo</i> —Grace.....	7 65
Staten Island, through Niobrara League, Sp. for School Books for St. Elizabeth's Church, Dakota.....	7 00	(South)—St. Paul's.....	1 00
Mrs. J. H. Aldrich's Missionary Box, Domestic.....	5 16	Mrs. Baumgartner, for Miss Carter's expenses.....	5 00
"Anonymous," Domestic.....	5 00	<i>Wellington</i> —Mrs. H. McDermott, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College.....	5 00
		<i>Youngstown</i> —St. John's, Foreign.....	10 00
		<i>Miscellaneous</i> —Branch Wo. Aux., for Colored Schools in Georgia, \$30; Sp. for Mrs. Brierley for a specific use, \$55.....	85 00
		PENNSYLVANIA—\$2,082.97	
NORTH CAROLINA—\$75.54		<i>Clifton Heights</i> —St. Stephen's, Domestic.....	4 00
<i>Asheville</i> —Trinity Church, through Wo. Aux., for "Jarvis Buxton" Scholarship, Duane Hall, \$20.....	30 00	<i>Jenkintown</i> —Church of Our Saviour.....	59 07
		<i>Lover Merion</i> —St. John's, Domestic, \$200.99; Foreign, \$118.91; Africa, \$5; Sp. for support of two babies in St. Mary's Orphanage, Shanghai, \$60.....	384 00

Philadelphia	— Advent, Domestic, \$117.24; Foreign, \$12.23; through Wo. Aux., Sp. for Foreign Missionaries' Fund, \$2; "Bishop Stevens" Scholarship, St. John's College, \$2; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$3.	female assistant, \$40; Sp., for Foreign Missionaries' Fund, \$1.	160 23
	(Lower Dublin)—All Saints', Indian and Colored.		
	Ascension, through Wo. Aux., Sp. for Foreign Missionaries' Fund.		
	Calvary, through Wo. Aux., Sp. for Foreign Missionaries' Fund.		
	Calvary Monumental, through Wo. Aux., for personal benefit of Rev. C. E. Benedict.		
	Christ Church, through Indian Hope Association, for "Catharine C. Ashmead" Scholarship, St. Paul's School, Yankton.		
	(Germanstown)—Christ Church, through Wo. Aux., for Miss Mailes' salary, \$5.75; Sp. for Foreign Missionaries' Fund, \$8.		
	Emmanuel Church, "W. B.", for Africa and India.		
	(Mt. Airy)—Grace, Domestic, \$50.40; S. S., for "Rev. S. C. Hill" Scholarship, Cape Mount School, \$25.		
	Grace, through Wo. Aux., Sp. for Rev. J. W. Perry, \$13.09; Sp. for Jaffa, \$25; Sp. for Tokio Hospital, \$9.13; Miss Mailes' salary, \$8; Educational Fund, \$2.		
	Church of the Holy Trinity, through Wo. Aux., Sp. for Foreign Missionaries' Fund.		
	Church of the Mediator, through Wo. Aux., Sp. for Foreign Missionaries' Fund, \$4; "Bishop Stevens" Scholarship, St. John's College, \$5; Scholarship in St. Paul's School, Tokio, \$7; support of a child in St. Mary's Orphanage, \$5.		
	Church of the Nativity, Sp. for Bishop Garrett, \$35.03; Sp. for Bishop Elliott, \$35.03.		
	(West)—St. Andrew's, Foreign, \$40; S. S., through Indian Hope Association, for support of St. Mark's Catechist, \$20.		
	(Kensington)—St. Barnabas' Family Missionary Box, Foreign, \$10; Sp. for Foreign Missionaries' Fund, \$2; Sp. for Endowment Fund, "Bishop Stevens" Scholarship, \$13; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$7.50; Sp. for support of a child in St. Mary's Orphanage, \$5.50; Miss Mailes' salary, \$10; Educational Fund, \$8.50; Scholarship, St. Paul's School, Tokio, \$3; "Bishop Stevens" Scholarship, St. John's College, \$5; through Indian Hope Association, for support of St. Mark's Catechist, \$5; Indian, \$2.		
	St. Clement's, through Wo. Aux., Sp. for Rev. C. B. Perry, \$52; St. Augustine's College, Raleigh, \$20.		
	(Northern Liberties)—St. John's, Domestic, \$3.94; Foreign, \$3.95.		
	St. Jude's, through Wo. Aux., Sp. for Rev. C. B. Perry, \$15; Sp. for Rev. J. B. Massiah, \$10; Sp. to repair St. Mark's Church, Charleston, S. C., \$15.		
	St. Luke's, Indian, \$43.90; through Wo. Aux., Sp. for Foreign Missionaries' Fund, \$2.		
	(Germanstown)—St. Luke's S. S., through Indian Hope Association, for "Indian" Scholarship.		
	St. Mark's, through Indian Hope Association, Indian.		
	(Frankford)—St. Mark's, through Indian Hope Association, Indian, \$84.25; through Wo. Aux., Sp. for Foreign Missionaries' Fund, \$5.		
	(Chestnut Hill)—St. Paul's, Domestic.		
	St. Peter's, through Wo. Aux., Sp. for Foreign Missionaries' Fund.		
	(Germanstown)—St. Peter's, through Wo. Aux., Sp. for Rev. J. W. Perry, \$3; "Bishop Stevens" Scholarship, St. John's College, \$5; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$2.50; Miss Clement, Sp. for Church for Colored people under Rev. R. B. Drane, \$5; through Indian Hope Association, for "H. H. H.", "Indian" Scholarship, \$5.		
	St. Stephen's, Domestic, \$119.25; through Wo. Aux., Sp. for salary of Mrs. Brent's,		
236 47	female assistant, \$40; Sp., for Foreign Missionaries' Fund, \$1.		
25 81	(West)—Church of the Saviour, through Wo. Aux., Sp. for Foreign Missionaries' Fund, \$7; Tokio Hospital, \$10; Sp. for Endowment Fund, "Bishop Stevens" Scholarship, \$5; Educational Fund, \$10; Miss Mailes' salary, \$8; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$2; Sp. for support of a child in St. Mary's Orphanage, \$1; Scholarship, St. Paul's School, Tokio, \$1; "Bishop Stevens" Scholarship, St. John's College, \$3; through Indian Hope Association, for "H. H. H.", "Indian" Scholarship, \$2.		
2 00	(Southwark)—Trinity Church, Foreign, \$11; Domestic, \$25.		
4 00	Miss A. A. Prichard, through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, \$10; Sp. for Hill Memorial School, Athens, \$10.		
5 00	Mrs. Welling, through Wo. Aux., for Africa, \$5; Sp. for Endowment Fund, "Bishop Stevens" Scholarship, \$10.		
60 00	Upper Providence—St. Paul's S. S., Africa, \$5.75; China, \$5; Colored, \$5.50; Indian, \$6.		
13 75	Westchester—Church of the Holy Trinity, S. S., for China.		
1 00	Miscellaneous—Branch Wo. Aux., Sp. for Hymnals for Rev. Mr. Partridge.		
75 40	PITTSBURGH—\$336.54		
58 22	Blairsville—St. Peter's.		
4 00	Brownsville—Mr. J. L. Bowman, for "Janie Vaughan" Scholarship, Bishop Boone Memorial School.		
21 00	Greensburg—Christ Church, Domestic.		
70 06	Johnstown—St. Mark's.		
60 00	McKeesport—St. Stephen's, Rev. Mr. Schorr, for Miss Carter's expenses.		
	Pittsburgh—Calvary, Domestic.		
	St. Andrew's, "A Member," through Wo. Aux., for "Ormsby Phillips" Scholarship, Duane Hall.		
	Trinity Church, Sp. for Mrs. Mary Van B. Stevenson, \$4.67; S. S., Domestic, \$3.20.		
	Sewickley—St. Stephen's, Wo. Aux.		
	Miscellaneous—Branch Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai.		
69 50	QUINCY—\$24.17		
	Lewistown—St. James', Domestic.		
	Rock Island—Trinity Church.		
72 00	RHODE ISLAND—\$973.73		
7 89	Ashton—St. John's Chapel, Domestic.		
40 00	Pawtucket—St. Paul's, Domestic.		
45 90	Trinity Church, through Wo. Aux., for Mrs. Brent's Stipend, \$2; Sp. for salary of Mrs. Brent's Female Ass't, \$5.		
1 00	Providence—Epiphany, through Wo. Aux.		
89 25	Grace, for Mrs. Brent's Stipend, 50 cents, Domestic, \$500; Sp. for Bishop Brewer, \$300; through Wo. Aux., \$1.		
276 22	Mary F. Chafee's Mite Chest, Domestic.		
2 00	Westerly—Christ Church S. S., for Tokio Hospital, \$26.23; Indian Scholarship, \$60.		
20 50	Miscellaneous—H. B. Russell, through Wo. Aux., for Mrs. Brent's Stipend.		
	Branch Wo. Aux., of which for travelling expenses, \$10.		
2 00	SOUTH CAROLINA—\$194.90		
	Abbeville—Trinity Church, Domestic.		
	Anderson—Grace, Foreign.		
	Beaufort—Miss S. B. Cuthbert, through Wo. Aux., Indian.		
	Berkeley—St. John's, Domestic.		
	Charleston—St. Mark's.		
	Cheraw—St. David's, Domestic.		
	Columbia—Trinity Church, Wo. Aux., Domestic.		
	Clarendon—St. Mark's, Domestic, \$4; "A Friend," \$10.		
	Florence—St. John's, Domestic.		
	Mar's Bluff—Christ Church, Domestic.		

Pendleton—St. Paul's, Domestic.....	
Ridge Springs—Grace, Rev. R. W. Barnwell, Domestic.....	
Ridgeway—St. Stephen's.....	
Stateburg—Holy Cross, Domestic.....	
Summerville—St. Paul's, Domestic, \$7; S. S., Colored, \$13.....	
Sumter—Holy Comforter, Domestic.....	
Upper St. John—Epiphany.....	
White Horse—Rev. T. N. Lucas.....	
Winnsboro—St. John's.....	

SOUTHERN OHIO—\$216.83

Chillicothe—St. Paul's, through Wo. Aux., of which Domestic, \$9.38; Colored, \$9.37.....	
Cincinnati (Walnut Hills)—Advent, through Wo. Aux., Domestic, \$29.90; Foreign, \$29.90. Grace S. S., Domestic.....	
St. Paul's, "A Communicant," Domestic.....	
Circleville—St. Philip's, through Wo. Aux., Foreign.....	
Columbus—Church of the Good Shepherd, through Wo. Aux., Domestic, \$4.40; Foreign, \$4.40.....	
Dayton—Christ Church, through Wo. Aux., for Child's Hospital, Omaha.....	
Delaware—St. Peter's, through Wo. Aux., Indian.....	
Hamilton—Trinity Church.....	
Hillsboro—St. Mary's.....	
Ironton—Christ Church, through Wo. Aux., Sp. for St. Luke's Hospital, Denver.....	
Marietta—St. Luke's, through Wo. Aux., of which Sp. for Scholarship, Reno, Nev., \$1.....	
Newark—Trinity Church, through Wo. Aux., Sp. for Church at Independence, Mo.	
Portsmouth—All Saints', through Wo. Aux., Domestic, \$10.10; Foreign, \$11.46.....	
Worthington—St. John's, Colored, \$2.74; Foreign, \$5.93; through Wo. Aux., Domestic, \$2.33; Foreign, \$2.32.....	
Miscellaneous—Branch Wo. Aux.....	

SPRINGFIELD—\$12.05

Edwardsville—St. Andrew's, Domestic.....	
Mansfield—Christ Church, Domestic.....	
Mt. Carmel—St. Paul's.....	

TENNESSEE—\$63.00

Nashville—Christ Church, Foreign.....	
Sewanee—University of the South, Bishop Bonne Missionary Society for "Sewanee" Scholarship, St. John's College.....	
Somerville—"A Church Woman".....	

TEXAS—\$45.00

Bryan—Rev. and Mrs. C. H. Canfield.....	
"A Friend," through Wo. Aux., for Japan, \$10; Sp. for St. James' Church, Hoffman Station, \$10; Cuba, \$10; Sp. for Church at further end of Red Lake, Minn., \$10.....	

VERMONT—\$206.00

Middlebury—St. Stephen's, Estate of Mrs. Eliza H. Platt, Interest, Domestic, \$85.50; Foreign, \$85.50.....	
Miscellaneous—Branch Wo. Aux., for Colored Schools in Georgia, \$25; salaries of Missionaries, \$10.....	

VIRGINIA—\$1,083.35

Albemarle Co.—Charlottesville, Christ Church, for Japan.....	
St. Anne's Parish, Domestic.....	
St. Paul's, Domestic.....	
Alexandria Co.—St. Paul's, "Four Members," for Endowment Fund, "Mary Daingerfield Hooe" Scholarship, Wo. Aux., of which "Mary Randolph" Scholarship, St. Agnes' School, Osaka, \$20.30.....	
Amherst Co.—Ascension, for Japan.....	
Botetourt Co.—Trinity Church S. S., Indian.....	
Brunswick Co.—Meredithville, Mrs. Hamlin's Colored S. S., through Wo. Aux., for Africa.....	

4 40	Chesterfield Co.—Meade Memorial Church, Domestic.....	6 47
9 00	Clark Co.—Gaylord, Wo. Aux., "A Member," Domestic, \$1.25; Colored, \$1.25; Indian, \$1.25; Foreign, \$1.25.....	5 00
3 00		
5 15	Culpeper Co.—Ridley Parish, Calvary, for support of Rev. H. D. Page.....	8 75
20 00	Ridley Parish, St. Paul's, for support of Rev. H. D. Page.....	8 75
2 10	St. Mark Parish, St. Stephen's, for support of Rev. H. D. Page.....	12 50
27 35		
1 00	St. Mark Parish, St. Stephen's, for support of Rev. H. D. Page.....	12 50
6 79	Fairfax Co.—Truro Parish	9 80
	Theological Seminary Missionary Society, for "Theological Seminary" Scholarship, Hoffman Institute.....	37 50
19 75	Fauquier Co.—Hamilton Parish, St. James', Ladies' Sewing Society, for support of Rev. H. D. Page.....	5 00
59 80	Whitby Parish, for support of Rev. H. D. Page.....	12 50
15 00		
5 00	Henrico Co.—St. Andrew's, Foreign.....	5 87
3 30	St. Mark's S. S., Infant Class, for support of Rev. H. D. Page.....	12 50
James City Co.—Bruton Parish, Christ Church, Mrs. R. M. Smith, \$15; Miss A. C. Smith, \$2; Miss E. M. Smith, \$1.50.....	18 50	
8 80		
2 00	Loudoun Co.—Meade Parish, Trinity Church, for support of Rev. H. D. Page.....	6 25
21 61	Johns Parish, Emmanuel Church, for support of Rev. H. D. Page.....	6 25
2 08	St. James', Domestic.....	20 00
8 36	Nansemond Co.—St. John's	8 14
3 00	The Glebe Church.....	2 04
12 25	Norfolk Co.—St. Luke's	76 00
	Trinity Church, two "Members," for Indian, \$5; China and Japan, \$5.....	10 00
20 00	Northampton Co.—Hungars Parish, Christ Church.....	16 75
21 56	Rockingham—Emmanuel Church, for Japan.....	10 00
	Lynnwood Mission, Foreign.....	10 00
	Smythe Co.—Christ Church S. S., Japan.....	5 60
13 32	Miscellaneous—"Anonymous," Domestic, \$40; Foreign, \$40.....	80 00
1 00	Piedmont Convocation, for support of Rev. H. D. Page.....	61 50
	WESTERN MICHIGAN—\$59.76	
3 00	Allegan—Church of the Good Shepherd, through Wo. Aux., Sp. for Tokio Hospital.....	5 00
5 00	Big Rapids—St. Andrew's, Domestic, \$8.85; through Wo. Aux., Sp. for Tokio Hospital, \$8.23.....	
4 05		
13 00	Grand Rapids—St. Paul's.....	12 08
40 00	Hastings—Emmanuel Church, of which through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio, \$6.....	1 62
10 00		
	Holland—Grace S. S., of which Sp. for tools for young Indian carpenter, \$1.....	2 70
5 00	Manistee—St. Paul's, of which Rev. W. S. Hayward and family, \$10.....	10 92
	Marshall—Trinity Church.....	7 18
40 00	Newaygo—St. Mark's, "A Lady".....	1 00
	Niles—Trinity Church, Miss Joselyn's S. S. Class, through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio.....	2 00
	WESTERN NEW YORK—\$445.17	
171 00	Bath—Rev. Mr. Brush, for Miss Carter's expenses.....	
35 00	Belmont—St. Philip's, Missionary Box 2,829, Foreign, \$5; S. S., Indian, \$1.60; through Wo. Aux., Sp. for Tokio Hospital, \$5.05.....	11 65
	Brookport—St. Luke's, Colored.....	15 12
52 00	Buffalo—St. Paul's, Indian.....	63 50
14 00	Mrs. F. B. Squier.....	1 50
8 94	Clifton Springs—St. John's, Domestic.....	15 50
	Corning—Rev. Mr. Converse, for Miss Carter's expenses.....	62
	Genesee—St. Michael's, Foreign.....	7 00
545 64	Geneva—Trinity Church, "Sewing Society," Domestic.....	10 00
10 00	Geneva—St. Peter's, Mite Chests, Domestic.....	13 65
1 10	Lockport—Miss Ferguson, for Miss Carter's expenses.....	
1 00	Penn Yan—St. Mark's, through Wo. Aux., Sp. for Tokio Hospital.....	4 00

Rochester—St. Luke's, Domestic, of which Wo. Aux., \$144.75.....
 Mrs. W. L. Halsey, through Wo. Aux., for Miss Carter's expenses.....
 Miss Carter's expenses.....
 Church Home, Colored.....
 "A Friend," Domestic.....
 Mrs. Robert Matthews, through Wo. Aux., for printing.....
Sodus Point—Christ Church, through Wo. Aux., Sp. for Tokio Hospital.....
Watkins—St. James', Domestic, \$6.76; Foreign, \$6.75.....
Miscellaneous—“Friends,” through Wo. Aux., Sp. for St. Mary's Orphanage.....
 Branch Wo. Aux., Sp. for Tokio Hospital, \$22.41; salary of Colored teacher, \$25.09.....

WEST VIRGINIA—\$100.43

Charlestown—“R. C. J. C.”, through Wo. Aux.....
Moorefield—Emmanuel Church.....
Parkersburg—Trinity Church, of which Domestic, \$38.....
Pocahontas Co.—Mite Chest 25,826 Domestic.....
Romney—St. Stephen's.....
Shepherdstown—Trinity Church.....

WISCONSIN—\$89.05

Evansville—St. John's, Domestic, \$1.43; Foreign, 78 cts.....
Milwaukee—All Saints' Cathedral, Domestic \$26.46; Foreign, \$25.38.....
Lancaster—Emmanuel Church, Domestic.....
Racine—J. G. Meachem, Jr.....
Waupun—Trinity Church.....

NORTH DAKOTA—\$9.76

Bismarck—Bread of Life Chapel.....
Wahpeton—Christ Church.....

COLORADO—\$64.50

Denver—St. John's Cathedral, Domestic.....
Gunison—Church of the Good Samaritan, through Wo. Aux.....
Morrison—“M. R. S.”.....
Miscellaneous—Branch Wo. Aux.....

UTAH AND IDAHO—\$60.30

Fort Cœur d'Alene—Mission, Domestic.....
Harley—Rev. and Mrs. J. T. Osborn, “A Thank Offering,” through Wo. Aux.....
Lewiston—Church of the Nativity, Domestic.....
Logan—St. John's, Domestic, of which S. S., \$6.55.....
Salt Lake City—St. Mark's, Good Shepherd Guild, for “Putnam” Scholarship, Cape Mount.....

			SOUTH DAKOTA—\$8.11
184 39			<i>Carthage</i> —Mission, Domestic..... 1 20
21 61			<i>Howard City</i> —Trinity Church, Domestic..... 1 76
15 00			<i>Morrison</i> —St. Thomas', Domestic..... 75
5 00			<i>Santee Agency</i> —Church of Our Most Merciful Saviour..... 2 47
2 00			Chapel of Our Blessed Redeemer..... 95
8 50			Chapel of Holy Faith..... 98
			WESTERN TEXAS—\$91.30
13 51			<i>San Antonio</i> —St. Mark's, Domestic..... 20 00
2 00			Through Wo. Aux., Sp. for Tokio Hospital, Mrs. R. W. B. Elliott, \$5; Miss R. W. Storey, \$5..... 10 00
47 50			<i>Miscellaneous</i> —Domestic..... 61 30
			NORTHERN CALIFORNIA—\$15.00
			<i>Sacramento</i> —St. Paul's, Domestic..... 15 00
1 00			
5 18			
			NEW MEXICO—\$14.00
69 70			<i>Prescott</i> —Mission, Domestic..... 6 00
1 00			<i>Santa Fe</i> —Holy Faith, Domestic..... 8 00
5 00			
18 55			
			WASHINGTON TERRITORY—\$7.50
			<i>Olympia</i> —St. John's, Domestic..... 7 50
2 21			
51 84			WYOMING—\$5.50
4 70			<i>Fort Fred Steele</i> —Mission, Domestic..... 5 50
29 00			
1 30			
6 10			LEGACIES—\$8,192.39
3 66			<i>R. I. Providence</i> —Estate of Mrs. May E. Waterman..... 3,262 39
			<i>W. N. Y., Rochester</i> —Estate of Mr. Allen Ayrault..... 4,930 00
			MISCELLANEOUS—\$3,095.29
			<i>Interest</i> 2,955 89
51 00			Sale of goods furnished by “Woman's Association,” Osaka, Japan, Sp. toward support of Native Clergy..... 2 20
2 50			Members of Wo. Aux..... 50 00
10 00			“Tithe,” for Bishop Ferguson's work, \$25; Bishop Holly's work, \$25..... 50 00
1 00			“Mites for Missions In Memoriam”..... 20 00
12 05			<i>St. Mark's Friendly League</i> , through Wo. Aux., Sp. for “St. Mark's” Scholarship, Bishop Tuttle's School, Salt Lake City..... 10 00
5 00			“A Friend,” Foreign..... 2 00
6 00			“Cash”..... 2 00
12 25			“Oriental,” Domestic..... 2 00
			Sale of Copy of Dakota Prayer Book, Indian..... 1 00
			“Cash”..... 20
			Total receipts since September 1st, 1885..... \$32,699 41
25 00			

APPROPRIATED.

DOMESTIC—of which for Indian Missions, \$39,335; for missions to Colored people, \$20,700, and one-half central expenses..... \$196,051 51

FOREIGN—Africa, China, Japan, Haiti and the Mission School in Greece (and \$1,500 for Cuba) and one-half central expenses..... \$147,875 20

RECEIVED.

(Exclusive of Legacies and Specials)

SEPTEMBER 1ST TO DECEMBER 1ST, 1885.

DOMESTIC—of which designated for Indian Missions, \$1,922; missions to Colored people, \$542.29, including one-half of general offerings..... \$11,259 66

FOREIGN—including one-half of general offerings..... \$9,180 36

Still required before September 1st, 1886, for Domestic Missions..... \$184,791 85
for Foreign Missions..... \$138,694 84

PRINTED MATTER FOR DISTRIBUTION.

Advent and Epiphany Appeal of the Board of Managers, 1885-86.

A Short Office of Prayer for Missions with selected Psalms and Hymns, 5 cents each; 25 copies for \$1.

"Home and Abroad," an occasional paper for free distribution.

DOMESTIC.

The Fiftieth Report of the Committee for Domestic Missions to the Board of Managers, with table of contributions since 1835 and the Reports of the several Missionary Bishops for the last year.

Copies of the following leaflets and pamphlets on Domestic Missions will be supplied gratuitously, in any number, upon application. In ordering any of them please ask for _____ copies of Leaflet _____, designating it by the capital letter prefixed:

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- C. The Negro Problem. By Bishop Thompson; and, Facts concerning the Work among the Colored People of the South.
- D. The Indian Deacons at White Earth. By the Rev. J. A. Gilfillan.
- F. The Colorado Mission. By Bishop Spalding.
- G. The Utah and Idaho Mission. By Bishop Tuttle.
- I. The Nevada Mission. By Bishop Whitaker.
- L. The Northern Texas Mission. By Bishop Garrett.
- M. The Western Texas Mission. By Bishop Elliott.
- N. The Montana Mission. By Bishop Brewer.
- O. Our Domestic Missions. (A leaflet for children.)
- P. The Northern California Mission. By Bishop Wingfield.
- Q. Colored Mission Work in South Carolina. (With map.)

FOREIGN.

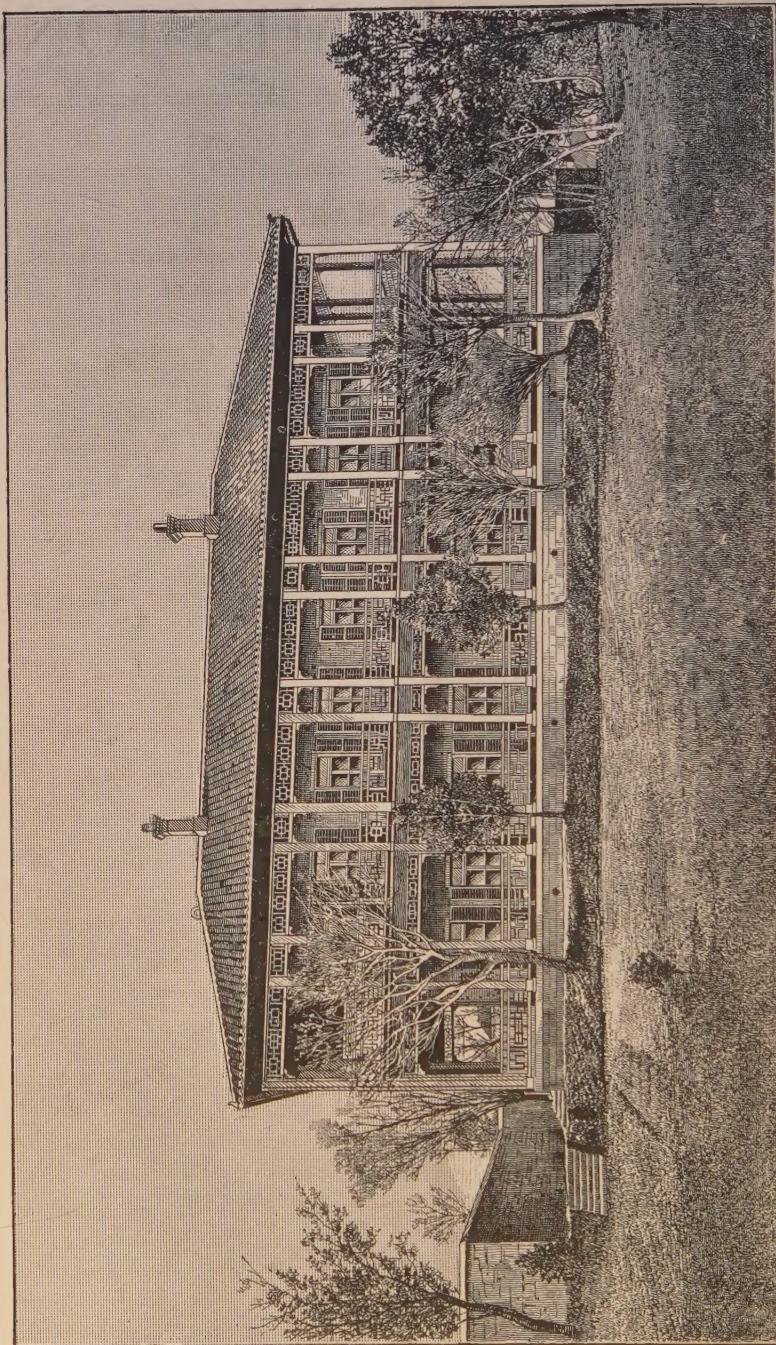
The Fiftieth Report of the Committee for Foreign Missions to the Board of Managers, with table of contributions since 1835 and the Reports of the several Missionary Bishops for the last year.

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- 219a. An Historical Sketch of the African Mission, Illustrated.
- 242a. An Historical Sketch of the China Mission, Illustrated.

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- 22. Foreign Missions, Bishop Littlejohn's address in 1877, at the great Missionary Meeting in the Boston Tabernacle.
- 144. Our Missions in China. (For children.)
- 177. Christ a Foreign Missionary; and, Some Fruits of Buddhism.
- 191. A Sketch of the African Mission. (Brief.)
- 195. A Sketch of the Japan Mission. (Brief.)
- 210. The Foundings and Beginnings of our Foreign Missionary Work. By the Rev. S. F. Hotchkin.
- 244. List of Scholarships in the Foreign Field, with a Statement of the Scholarship Plan.
- 247a. Report of the Work in Cuba under the charge of Bishop Young. Made in the Spring of 1885.
- 252. Medical Missions in the Foreign Field. Reports to June 30th, 1885.
- 254. Report of St. John's College and Preparatory Schools to July, 1885.



CLERGY-HOUSE, WUCHANG, CHINA.